A

Reprimand to Bigotism;

OR,

REFLECTIONS

ON THE

Several Letters of a BOOK,

Called, THE

Mistery of Phanaticism.

WHEREIN

The *Dissenters* are Vindicated from the Calumnies, and Whims of the *Author* of that BOOK.

For we are not ignorant of [His] *devices,* 2 Cor. 2. 11.

Charity envieth not; vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, 1 Cor. 13. 4, 5.

LONDON,
Printed for *N. Baldwin*, in *Warwick-Lane*, 1698.

THE PREFACE.

It is not my design in the following Reflections to recriminate; and blacken the Church of England, *that I might be reveng'd on the Author of* the Mystery of Phanaticism, *for falling foul on the Dissenters. For tho' it be an easie matter to throw dirt upon any Party by publishing their Faults; by magnifying, and aggrandizing them; by laying such to their charge as they are not guilty of; and by imputing the Follies of a few, to the whole Body, which is exactly our Author's way of Writing: Yet this is so Disingenuous, so Unchristian, and so Rude, that I scorn to imitate him in it.*

He puts himſelf down in the Title-Page for a Divine of the Church of *England. 'Tis pity he ſhould be ſo; for ſuch* Bigotted Divines *are the diſhonour and ſhame of the Church. And there is nothing can more vilify and diſparage their Mother, than to have ſuch ungracious Sons lurking in her Boſom, that do expoſe her to obloquy, contempt, and hatred; and make Men think that ſhe hath proſtituted her ſelf to the* Triple Crown, *and the* Lillies, *to obtain ſo hot, and fiery a* Breed.

It would without doubt make for the Reputation of the Church, to frown upon thoſe Members of it as are of ſo unquiet and turbulent a Spirit, as its inteſtine Enemies, and on the other hand, to encourage and favour the Peaceable, the Meek, and Charitable, *as its beſt Friends and Supports.*

And

And upon this account, I ſhould not at all wonder to ſee this Divine, this fierce Incendiary, and Make-bate *Chaſtiſed by the Pen, even of one of his* own Communion. *For beſides the direct tendency his virulent Letters have to diſgrace the Body he is of*; He *doth often wound the Church through the Diſſenters ſides*; *and many times his Cenſures do naturally recoil on a great number of its Members.*

* *As I have forborn all unhandſom Reflections on the* Church of England *in general, ſo I preſume I ſhall be eaſily excuſed for reflecting now and then* ſomewhat ſeverely *on ſo unworthy a part of it, as our Letter-writer, and his Fraternity are.*

For thoſe who promote publick Jealouſies and Diſcord, who blow the Trumpet for Perſecution, and write as if they had been Secreta-

ries to *Draco*, or an Inquisition, *ought I think, to be treated with more roughness and contempt than any Men; they being Enemies to the Prosperity and Peace of their Country.*

The Wisest and most Impartial Men both in Church and State, have alway disliked and condemned this uncharitable Spirit of Bigotism. *Such were the Lord Chancellor* Bacon, *the Lord Chief Justice* Hales, *Bishop* Wilkins, *Archbishop* Tillotson, *Mr.* Hales *of* Eaton Colledge, *Mr.* Chillingworth, *Men of the first Rank for Learning and Understanding, besides many others mentioned in the Book called, The* Protestant Reconciler, *a Book which was written by a worthy* Dignitary of his own Church, *and will sway infinitely more with all unbyassed and candid Persons, than the* Mystery of Phanaticism.

ciſm. *I beg the Gentleman's pardon, that I have named this laſt Book in compariſon with his.*

When a Man takes Fire, and belches out a raging Flame upon ſuch as hold the ſubſtance of Chriſtianity, but differ from him in points of leſs conſequence and moment, he ſhews that he is under the prevailing influences of the Infernal Powers, and that he is ſet on fire not by the Spirit of God, but by Hell.

To conclude, I ſhall only obſerve farther, that in quoting of very many places of Scripture, both in his Preface and Book, he applies them ſo impertinently, as if St. Paul *and the other Sacred Authors, had written on purpoſe to perſwade People to be Church of* England *Men, and to blame ſuch as were not ſo. He ſets Texts of Scripture on the Rack, and puts ſuch a force upon them, as he would*

have laid on the Consciences of Men, to make them speak what he would have them, tho' contrary to their inclination and meaning.

REFLECTIONS ON *Letter* I.

THE Author of a Book, called, The *Myſtery of Phanaticiſm*, hath as a publick Incendiary, made it his deſign to heighten the Diſcord, and inflame the Animoſities between the Church of *England*, and the Diſſenters, in 14 Reviling *Letters*. His main Aim ſeems to be at Perſecution, as appears not only from his Scurrilous Language, but alſo from ſeveral expreſs intimations of it, particularly in Page 80. and 68.

Now to correct the Luxuriancy of his Pen, and to prevent the miſchiefs that may ariſe from it, in a Nation ſo extreamly inclined to inteſtine heats and variance: I ſhall make ſome Reflections on each Letter, and make it appear that there is much more Malice and Intereſt, than

than of Truth and Reaſon in every one of them.

In the Firſt Letter he Snarles at the Diſſenters *for making Proſelites.*

The firſt thing that *occurs to our View* (ſaith he) is *their great Zeal, and diligence in making Proſelites*, in which they *imitate, if not out do the Zeal of the Phariſees, who compaſs Sea and Land to make a Proſelite.*

He amplifies very much upon this Subject throughout his whole Letter; and makes it to be a damnable ſin both in the Phariſees, and Diſſenters *to make Proſelites.*

But what if after all this, the Phariſees be not at all blamed by our Saviour for making Proſelites? Then the Sermon which he Preaches in this Letter upon the Text of *compaſſing Sea and Land*, is very impertinent; and a goodly compariſon deſign'd to expoſe the Diſſenters, loſes all it's Grace, and ſhames the Author more than them.

The Truth is, *the Phariſees making Proſelites* was ſo far from being culpable, that it was in it ſelf commendable; for it was the converting Heathens to Judaiſm which had been the only true Religion for many Ages together. All

Men

Men of Learning besides our Author know that a Proselite, is one who having been a Gentile becomes a Jew; and therefore *Grotius* thus defines him, προσήλυτος *est is qui ortu Gentilis per Circumcisionem se legi Mosis obstrinxsit.* So that our Saviour doth not find any fault with the Pharisees for their *making Proselites*, but only condemns them for that *after they had made them, they made them twofold more the Children of Hell than themselves.*

And now if this be the Character of the Dissenting Teachers, his Similitude may go a little way upon one Leg though it be very lame in the other as to his purpose. If they are All Sons of Devils, and make all that come to hear them *twofold more the Children of Hell than themselves*; they have then I must confess some of the Air, and Features of the Pharisees, and therefore to draw the Picture something alike, he should shew that whensoever any withdraw from the Church, and become Members of a Conventicle (as he calls it) they are presently transform'd, lose all their Vertue and Religion, become poyson'd with Vice, and are Inrolled in the Family of Satan.

tan. But if he ſhould attempt this charge, he would be in danger of reſembling the Devil himſelf, in being a Lyar, and an accuſer of the Brethren.

But to paſs off from this ill-manag'd compariſon; I will ask him, how it doth appear that the Diſſenters are ſo extreamly induſtrious in *making Proſelites*, which he aſſerts ſo often, ſo vehemently, and with ſo much concern in ſo many Places of this Letter and Book. *They compaſs Sea and Land, and fiſh for Proſelites every where*, &c. One would think by his earneſt deſcription of it that they were daily roving from the Lands-End in *Cornwal*, to the Town of *Berwick upon Tweed*, Travelling Eaſt, Weſt, North and South; and Navigating round the Iſland to viſit the Sea-coaſts; and that by this time their incredible induſtry, and diligence ſhould have almoſt drain'd the Churches, emptied the Pews, and Seats, and that the Clergy ſhould have none to Preach to but their Families, and Clarks. The very leaſt a Stranger can imagine by reading his Letter, is that they go from Houſe to Houſe, to entice the Members of the Church over to them, that they

reſort

reſort to the Market-Places, and call People to follow them, that they enter into the Publick Temples and invite them thence, or that they compel them to come in.

But ſince nothing of this Nature is practiſed by them, all this noiſe about *making Proſelites* comes to little more than this, that the Diſſenting Miniſters Preach to their own Congregations, and that in a way which doth not at all pleaſe our Divines.

But let us conſider the Three chief things that he propoſes to be Remarked under this Head. The 1ſt. is, *The Perſons of whom theſe Proſelites conſiſt: They he tells us, are not any Perſons of Education, and Parts, but the weak and illiterate Vulgar.*

To which I ſhall only ſay this; that he hath diſcovered ſo much Ill-breeding, and weakneſs throughout his Book, that whoſoever takes him for a fair Judge of other Mens Education and Parts, will be extreamly deluded.

The ſecond thing he remarks upon is, *Whence theſe Proſelytes are gather'd*; He ſay's *they are gathered out of the Parochial Eſtabliſhed Churches, and drawn from*

from the true fold of the Catholick Church.

As if the *Catholick Church* were confin'd to a Party. Certainly the *fold of the Catholick Church* is wide enough to take in thoſe who acknowledg one Lord, one Faith, one Baptiſm; Tho they are ſo unhapy as not to underſtand the abſolute neceſſity of one Form of Church Government, one Liturgy, one Book of Canons. There may be various Churches in one Nation, all differing in ſome reſpects in Government, Diſcipline, and Worſhip, and yet all of them may belong to the *Catholick Church.* None but a Bigot will deny this.

He proceeds to exclaim ſeverely againſt *gathering Churches out of Churches,* which charge, tho' it hath been very often thrown in the Teeth of the Diſſenters; Yet it hath been done with leſs Juſtice than hath been commonly imagin'd; as will appear, if the firſt Original of the Diſſenting Congregations be lookt to, and conſidered.

The caſe is this; In 1660. The Miniſters that a little after taught in the Diſſenting Congregations were in Actual, and Legal poſſeſſion of Benefices, with Cure of Souls; And leaſt any

ſhould

ſhould doubt this, they are declared to be lawful Incumbents, and Poſſeſſors of the ſame to all Intents, by an Act of Parliament made the 12 of *Charles* II. *Cap.* 17.

After this, by the Act of Uniformity they became depriv'd of their Benefices, for refuſing to declare their Aſſent and Conſent, to all and every thing contained in the *Common-Prayer-Book.*

However having been ordained to the Miniſtry, they Judg'd it their Duty to continue in the Exerciſe of it; And many of their people adhering to them as their proper Paſtors, they Preach'd to them in private Houſes: Others of their Hearers deſerted them, and repaired to the publick Temples, and to new Teachers. Now this was the Foundation of the *Presbiterian Congregations*; And upon the whole, I have known it made a Queſtion: whether the Diſſenters be the real Separatiſts, or rather the people of the Church? For People of the Church deſerted their former Paſtors, and way of Worſhip; whilſt the Diſſenters in ſuch Pariſhes adhered to both.

I know that our Author can have no other way to defend himſelf, but by ſaying,

ing that the Parliament having by the Act of Uniformity deprived the Diſſenting Miniſters, and made way for new to be introduced in their places, the former Miniſters and People became *ipſo facto* Schiſmaticks, by not complying with this new eſtabliſhment of the Law. For without an Act of Parliament making a new Eſtabliſhment, and ſetting aſide the former, there could have been no Schiſm. So that according to this notion, Schiſm depends upon an Act of Parliament.

But now this is quite contrary to what he aſſerts, *page* 79. For there he tells us, that the Parliament cannot take off the guilt of Schiſm; And if this be true, the Parliament cannot make Schiſm: For if they have a Power to make it, there's no queſtion but that they have a Power to unmake it, and take off its guilt. But there are ſome Zealots who will allow the Parliament an unlimited power to make Laws in the Favour of the Church; and againſt thoſe who Diſſent from it: But if they go to alter theſe good Laws, and take off their obligation, they cry out that they have no Authority to do that: Intereſt will ſpeak out.

To

To conclude; Suppoſe the Church of *England* had not that Parliamentary eſtabliſhment which it boaſt's of, as that in which it is Superior to other Congregations, but were on the ſame foot with other People, *viz.* that of a Toleration: I ask whether it would be Schiſm in ſuch a caſe not to be in Communion with her. I think none but a Monſter of a Bigot will ſay this. If then it be no Schiſm not to be in Communion with her: I ask whether a Supervening eſtabliſhment, of the Nature which it now enjoys, would make that to be Schiſm which was none before: If it would not, then People have a right to their ſeparate Meetings, without being liable to the impeachment of Schiſm. But if it will; then ſince Schiſm owes its Parentage to an Act of Parliament; an Act of Parliament can alſo deſtroy its nature, and make that to be no Schiſm which it had made to be Schiſm before.

This is a plain caſe, and there had need be a deal of Metaphyſicks to get free from the force of this Argument.

Thirdly, there is one thing more he hath a mind to inquire into; and that is: *What the Diſſenters are Proſelyted to?*

He anſwers, *to a Party, a Faction, a a Schiſm,*

This is all Cant, and Stuff. He hath pick'd up a parcel of frightful Words, ſuch as Sedition, Faction, Schiſm, Phariſees, and the like; and lards all his Letters with them; But this is in effect nothing but calling Names. For there are names Eccleſiaſtical, and names Secular. There are names belonging to the Laity; and other names which the Clergy call. The Laity call ſuch names as theſe, Dog, Toad, and Son of a Whore, &c. The Clergy's Names are Fanatick, Heretick, Schiſmatick, Phariſee, Factious fellow, &c. And theſe names are ſo Familiar to our Bigot that he can ſcarce write a Page without adorning it with one of them.

REFLECTIONS ON *Letter* II.

IN the firſt Letter the Divine pretends to give an account of the *Diligence and Induſtry of the Diſſenters in making Proſelytes.* He now paſſes on to the *Principal Artifices which they make uſe of to compaſs their Ends.*

And the firſt Artifice which he harangues upon in this Letter, is *their pretence to greater Light and Knwledg than other Men*; and whereas in the firſt Letter he falls foul upon them with the compariſon of the *Phariſee*, in this he likens them to the *Gnoſticks, who were ſo called from their boaſting of greater light, and eſteeming themſelves the Wiſeſt, and moſt Knowing of all Perſons.*

It would have been wiſer never to have ſaid any thing of the *Gnoſticks*, except he had better known who they were. For in *page* 12. he ſeems to apprehend them to be a Sect of Chriſti-

ans: But in page 20th. he ranks them amongſt the Heathens, of whom St. *Paul* writes in the 1ſt. Chapter to the *Romans*.

Next, I obſerve that this Letter Writer is the unfitteſt Man in the World to find Fault with others, for their *pretences to greater Light and Knowledg*: For he writes with ſuch an Air of Illumination and Aſſurance, as if he had dwelt all days of his life on the Top of *Parnaſſus*: Yea, he pretends to give an account of private matters, as if he were a Wizzard, and had a Familiar Spirit: You have a large unravelling of hidden things in this book; in particular, he goes to diſcover the tranſactions in the Philoſophy Schools of the Diſſenters in ſo very ample a manner, as if he had been an Academick amongſt them himſelf.

And things ſo extreamly ſecret there, are found out by our Author, which no body elſe knows. So highly elevated is the Pole of his Underſtanding. Nay he goes farther; He doth not only enter into the Diſſentters Academies, but into their very Hearts.

He pretends to know what's within them; and their thoughts, their incli-

nations, and designs do not escape his penetration: For he is every now and then charging the whole Body of them for Hypocrisie, which is so Clandestine a Vice that it doth not appear to Men of an ordinary size of understanding.

Now I think the Dissenters never went so far in their pretences to Light and Knowledg as this Man.

I proceed to observe further on this Head, that if the Dissenters do *pretend to more Light and Knowledg than some other Men*; this is no more than all Mankind do expressly or vertually in their differing Sentiments and Opinions. Men do of course think themselves to be in the right, and that those who differ from them are mistaken: This is so in all matters whatsoever, as Theological, Civil, Political, Moral, Natural, &c. And therefore it would be a more severe imputation upon the Dissenters, if they should differ from the Church; and yet without any *pretences to greater light in the matters of difference*; And he hath the lesser reason to urge this, because the Members of the Church *do pretend to as much more Light*, in differing from the Dissenters,

as the Diſſenters do in differing from them.

When he tells us, that there is nothing in the Diſſenters mouths more common than the *Manifeſtations and Diſcoveries of the Goſpel:* I muſt tell him that it doth not at all become a Divine, and a Preacher of the Goſpel, to object that againſt them, unleſs theſe things are not worth the talking of.

But then he farther intimates; *that they appropriate and confine all Goſpel Light to themſelves:* This is notoriouſly falſe; and if there have been any Enthuſiaſts that have done ſo: The Body of the Diſſenters are not chargeable for it, any more than the Church of *England* is for the Errors and Delinquencies of any of its Members; and particularly the Uncharitableneſs, Falſities, and Slanders of this Divine.

Laſtly; if (generally ſpeaking) it be true that there is more frequent Preaching in the Meeting Houſes of the Diſſenters, than in the Pariſh Churches; If the people oftener read the Scriptures, and other Books of Divinity in their Houſes; And if they do more ſtrictly obſerve the Lords-day in the exerciſe of Religious Duties: If theſe things

things be true (as I think it very probable that they are,) 'tis poſſible they might (not by Inſpiration, or particular Revelation, but) by the ordinary means of obtaining Knowledge, arrive to a greater degree of *Light* in the matters of Religion, than thoſe who are not perhaps altogether ſo diligent in theſe reſpects as they are.

REFLECTIONS ON *Letter* III.

IN this Letter he proceeds to another Artifice of the Diſſenters; and that is a *pretence to a greater ſtrictneſs and ſanctity than other men; and herein they are the ſucceſſors of the Phariſees* (ſaies he) *who beſides the exacter knowledge of the Law, pretended to the exacteſt obſervance and obedience to it; Hence we find them ſtiled the ſtricteſt Sect of their Religion*, Acts 26. 5. *And they are ſaid to teach and act according to the perfect manner of the Law.*

The deſign of this Letter is to prove that *Strictneſs and Sincerity are inconſiſtent*, and that there is no Religion where there is an appearance of it. if a Man be as ſtrict as any Saint, that's aſſuredly a Badge of an Hypocrite; For mark it, ſtrictneſs and ſincerity did not meet in the Phariſees, therefore they do not in any other Perſons; no

not

not in ſome of the greateſt Saints in Heaven, if it may be allowed there are of *the ſtricter* ſort there.

There's nothing which our Author delights in more, than the compariſon of the Phariſees and Diſſenters; And this makes him draw the Parrallel as far as ever it will go throughout all the Degrees, for he doth not like a Similitude that will not run on all Four, and if it be not inclinable, he will force it to do ſo. So after he had told us that the Diſſenters were like the Phariſees in making Proſelites he preſently infers it as a natural Conſequence that they muſt be very bad Men, and make their Diſciples twofold more the Children of Hell than themſelves. And ſo in the Inſtance before us, he takes it for granted that they pretend to greater ſtrictneſs and Sanctity than ſome others; and in this they are like the Phariſees, and if they are ſo in this reſpect, then they are in all others too, and ſo are groſs Hypocrites.

But there is one great inconvenience in this way of talking, which he is not aware of; for he wounds his own Mother the Church of *England* through the ſides of the Diſſenters. Whileſt he is buſie

buſie in railing againſt the one, his heat tranſports him ſo far, that he doth not conſider the Reputation of the other.

For at this rate of Scribling, how eaſie would it be to prove the Members of the Church to be Phariſees; for the Pharaſees paid Tithes, *ſo do they. The Phariſees alſo built Tombs, and garniſhed the Sepulchres of the Righteous*, ſo do they. *The Phariſees alſo appeared beautiful outward:* So doth the *Church in it's Temples, it's Gold and Silver Veſſels, it's White Veſtments*, &c. Now would it be good Logick to conclude preſently upon this, that the Church of *England* is made up of a parcel Hypocrites, and that they Anſwer the Phariſees in all reſpects as exactly as one Tally doth another.

The Church of *England* is certainly very little obliged to this Gentleman, tho' a Divine of her own Communion: For he manages his revilings ſo odly throughout his Book, that they every now and then, glance upon her ſelf; and he doth neither Party right at long run.

But

But let us ſee what account he gives of the Diſſenters *Strictneſs and Sanctity*: Why,

Firſt, *They look more demurely:*
But what peeviſh ſort of a Man is this to quarrel with anothers Looks. This is like the Spark in the Comedy who drew and demanded ſatisfaction becauſe he did not approve of the others Countenance

Secondly, *They talk more Religiouſly.*
But, whoſe fault is that?

Thirdly, *They ſeem to Pray more Devoutly.*
And how doth he know that they are not as Devout as they ſeem to be. The Biſhop of *Rocheſter* in his late Charge to his Clergy, doth earneſtly exhort them not only to be Devout, but alſo to ſeem to be ſo; to let the People ſee that they are ſo. This I doubt not, he will conclude is *to be outwardly righteous unto Men.* But what if it be ſo, there is no fault in that, if men are not *within full of Iniquity and Hypocricy.*

Fourthly,

Fourthly, *Their ſeeming Zeal carri*
them many a Mile to a Conventicle.
And it may be better worth the
while to go ſo far, than to hear ſuch a
he is at home.

Laſtly, *They Repeat Sermons too*
which were ſcarce worth the firſt Hearing
If this be true, they are ſo unhapp
to Preach Sermons like his own,
we may gueſs at his Sermons by hi
Book.
And thus you have had his Wi
Account of the Diſſenters *ſtrictneſs.*
Now he makes all this *ſtrictneſs* t
be a Veil to their Hypocriſy; and is ſo
extreamly hard-harted and rigid, tha
he'l ſcarce excuſe one of them from be-
ing a Phariſee.
But doth he not in this talk like an
Enthuſiaſt, as if he were inſpir'd from
above, to know the hearts of other Men?
Or, if he be not inſpir'd, how dares he
invade the Prerogative of God, and
paſs ſuch cenſures as only belong to the
Searcher of the Heart? Would he not
have been more modeſt and wiſe, if he
had obſerved the advice of St. *Paul*,
viz. *to Judge nothing before the time un-*
till

till the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the Counſels of the heart, 1 Cor. 4. 5.

He doth indeed pretend that their Hypocriſy betrays it ſelf by their *Actions*; and there he brings on a very ſevere Charge, enough to make them All hold their hands to the Bar, if he could prove it to be true.

They have he ſay's *under a Maſk of Zeal and Reformation, conceal'd and carried on very bad deſigns, they have put fair Colours upon foul Actions, and made Religion a Stale and Pander to the greateſt Abominations.*

This is ſomewhat like Sir *Roger*'s Oratory; 'Tis probable our Author is one of his Admirers; and it may be one of thoſe who uſed to preſent him with New-Years Gifts for Writing his Obſervator, ſo neceſſary a Common-Place-Book for the Divinity of thoſe times, that ſome Bigots had rather be without their Bible than without the Obſervator: And it's ſaid of one, that he choſe his Text as well as Doctrine out of it, citing the very Number at the upper end.

But

But as to this heavy Charge, either it is true or falſe: If it be falſe, the Reader knows what to think of the Author and his Book: He hath forfeited his Credit and Reputation. If it be true, Tis his Duty to Indict them, and ſee them Arraigned of theſe *greateſt Abominations.* The Courts of Judicature are open, and the Laws are Impartially Executed, eſpecially againſt the *greateſt Abominations.*

But what this *greateſt Abominations* are, he hath not the Honeſty to lay open and make them to appear to the Eyes of the World.

He doth indeed in one Place of his Letter lay *Sedition* to their Charge; by which I know not what he means, unleſs their oppoſition to Tyranny, and their Aſſerting the Rights and Liberties of the People when they have been Invaded. And if this be Nick-nam'd *Sedition*, they they can bear this Charge with the more Patience and willingneſs, becauſe they have ſo good Company as the Church of *England* in the Reign of King *James* II.

He would alſo Inſinuate their being addicted to *Cheating*, *p.* 28.

Here

Here I ask him, whether he can make it appear that there are more Diſſenters Convicted in the Courts of Judicature, for any ſorts of Frauds, than there are of the Church. If there are not, this Charge is very unjuſt and malicious.

If he ſay's their Frauds are too clandeſtinely and privately manag'd, to be found out. I ask him then, how he comes to know that they are guilty of them?

I have one thing more to take notice of in this Letter: And that is his Inconſiſtency with himſelf. For he ſeems to want one thing very neceſſary to Men of his Character, *i. e.* a good Memory; and for lack of this, he betrays himſelf now and then into ſome Abſurdities and Incoherencies.

Thus in *Page* 24. He tells us that *the Diſſenters ſeek to poliſh the outward Garb with a fair and plauſible ſhew of Holineſs, and not only pretend, but as to outward appearance, practice a greater ſtrictneſs*: Now how ſhall we judge of ſuch Men? Why he ſays *Page* 28. that *Though God looks to the Heart, yet Men Judge only by the outward Appearance.* Then ſay I, ſince *the Diſſenters*

ters 'poliſh the outward Garb, &c. *and Men can only Judge by the outward Appearance*, how can he come to know what is in their Hearts? This ſavours very much of Phanaticiſm, or a conceit of Inſpiration, to Judge of Men otherwiſe than as to outward Appearance. And the Church of *England* receives no Honour from the Whims of ſuch Enthuſiaſtical Men.

RE-

REFLECTIONS ON *Letter* IV.

THE next Artifice he pretends to be uſed by the Diſſenters to increaſe their Party, is *a pretence to purer Ordiuance and a more Spiritual way of Worſhip; And herein* (he tells us) *they are the ſucceſſors of the* Cathari, *and* Donatiſts *of Old, who pretended to a better, and purer way of ſerving God than other Men, and ſo ſeparated from them, as Saints of an higher Form; and Men of a more rais'd and elevated Devotion.*

And herein they are exactly imitated by our Diſſenters, who talk of nothing more than pure Worſhip, pure Ordinances, and pure Adminiſtrations, all which they Confine to themſelves, and will not allow others any ſhare in them.

The firſt thing I ſhall Reflect on, is the Compariſon of the Diſſenters with the *Donatiſts.*

We ſhall ſee him manage this compariſon nothing better than that of the Phariſees, for he is very unhappy and unſucceſsful at Similitudes. Whilſt he is attempting to draw an odious Figure of Deformity, to repreſent the Diſſenter, he ſhapes out the Image of himſelf and Bigotted Party.

You would think at firſt, that theſe Donatiſts he ſpeaks of, were a ſort of Presbyterians, or Independents, who divided from ſome Church, as by Law eſtabliſh't, upon account of greater *purity of Worſhip*: But the truth is, they were all Epiſcopal Men; and the very conteſt and diviſion was about a Biſhoprick: For the Biſhoprick of *Carthage* becoming void by the Death of *Menſurius*, in the fourth Century; ſeveral Candidates put in for it, but at length *Cæcilian* was ordained by one Party of Biſhops, and *Majorinus* by another. 70 Biſhops in *Africa* Condemn'd *Cæcilian* to be Excommunicated for high Crimes: But *Conſtantine* and the Biſhop of *Rome* favouring his Cauſe, he was abſolv'd by 19 Biſhops; and afterward acquitted by 200 at *Arles*; and *Donatus* from whence the *Donatiſts* had their Name, being one of *Majorinus* his Party, was Condemn'd for

for Schiſm in Rebaptizing, and Reordaining.

Now what is this Jangling and Conteſt about a Biſhoprick to the Diſſenters? Yes, he ſays theſe *Donatiſts pretended to Purer Ordinances:* But ſince he is not pleaſed to tell what theſe *Purer Ordinances* were, I will do it for him. They refuſed to hold Communion with *Cæcilian's* Party, looking upon them to be Hereticks or Schiſmaticks at leaſt; being themſelves for ſome time the Majority; and if any of *Cæcilian's* Party came over to them, they Rebaptiz'd and Reordain'd them, as thinking them not duly Baptiz'd or Ordain'd before. Theſe were the main things which were accounted to involve the Donatiſts in the guilt of Schiſm.

But now how come the Diſſenters to be compared to them? Do they Quarrel about the Biſhoprick of *Carthage*? Do they condemn thoſe who differ from them for Hæreticks and Schiſmaticks? Do they invalidate the Baptiſm of the Church, and Baptize their Proſelites afreſh? Or, do they pretend, that if any Miniſters of the Church come over to them, they ought to be Reordain'd.

Nothing can be more manifeſt than that this Character doth ſuit the Bigots of the Church, abundantly better than the Diſſenters.

For like the *Donatiſts* they, Condemn thoſe who differ from them as Schiſmaticks, they refuſe to hold Communion with them upon any occaſions, they are againſt having any to be admitted into the Church, who having been Ordain'd by a Presbytery, refuſe to be Reordain'd; and they lay ſo very great ſtreſs upon Epiſcopal Ordination, that they ſcarce think Baptiſm, or any other Ordinance to be duly adminiſtred, where the Prieſt is not Ordain'd in that Form, and if it were practicable would Rebaptize.

And now what hath he got by the compariſon of the Donatiſts?

But to proceed; whereas he goes to prove that the Diſſenters pretend to greater *purity*, becauſe *they revile the Church of* England *as Popiſh, and ſtile its Worſhip Antichriſtian, and charge it with Idolatry, with bowing down to Idols, and Worſhipping Graven Images:* There are none but Bigots on that ſide, that are ſo laviſh and uncharitable in their Cenſures; and they are very few (I may almoſt

moſt ſay none) in compariſon with the reſt, who are of a more candid and free Spirit.

That which the more Intelligent and Moderate ſort ſay upon this ſubject, of *the Purity of Divine Worſhip*, is, that the New-Teſtament is the rule and ſtandard, whereby to judge of it; and that as ſoon as we look into the New-Teſtament, we ſee the Lawgiver of the Church, refining and raiſing it to the higheſt degree of Spirituality; to this end the Ceremonial Law is aboliſhed, as not ſo very correſpondent to the Spirituality of the Divine Nature; and all the Precepts of the Goſpel throughout, tend to abſtract the Mind from material Objects, and to exalt it to an higher pitch of Devotion. And they farther take notice, that the Phariſees are blamed for teaching for Doctrines the Commandments of Men, which were of an external and ritual Nature, and ſeemed to be indifferent, ſuch as the waſhing of Hands before Eating of Bread. Upon this they are inclined to think, that Worſhip to be in general moſt Spiritual and Pure, which is moſt free from Human and Material Rites and Repreſentations.

However they Honour the Church of *England*, as a Reformed and true Church; but they wiſh, that as in the Reformation, it worthily ſet aſide, and caſt out ſo many Ceremonies of the Church of *Rome*, ſo it would part with the reſt of its unneceſſary Rites, that they may not be an obſtacle to Uniformity, nor lye as a Foundation for the addition of more, when occaſion ſhall ſerve.

As to the Diſſenters Prayers, which he ſays are *Human Inventions*; 'tis allowed; that as well the Prayers without Forms, as thoſe with them, are ſince the ceaſing of extraordinary Inſpiration, the *Inventions of Men*, at leaſt in part: But there is this plain difference between Human Ceremonies and Prayers, that Prayers in general are commanded, which Ceremonies are not, and tho' they are made by Men, yet they are an Ordinance of God.

REFLECTIONS ON *Letter V.*

IN this Letter he tells us, that a fourth Artifice made uſe of by the Diſſenters to multiply and encreaſe their Parties, is to *cry up Peace and Unity, tho' their Actions tend all the while to deſtroy and undermine them.* And leaſt you ſhould be at a loſs, what theſe *Actions are*; you are told in the 45 page, *that their gathering Diſciples, and making Parties, are plain breaches of that Peace, which they ſeem to cry up*; *and their Schiſm, and Separation are a manifeſt breach of Unity.*

Here he arraigns the Legiſlature of the Nation, for making an Act the better to enable the Diſſenters to break the Peace. I think the Biſhops did not oppoſe the Law for Liberty of Conſcience; but without doubt they ly under our Author's Diſpleaſure, for conſenting to it.

Peace and Unity are acknowledg'd on all hands, to be two of the moſt deſira-

ble Bleſſings on Earth: Yet notwithſtanding all our Authors pretences, he bids defiance to both.

For his Book ſeems deſigned to inflame the Hearts of Men one againſt another: it ſounds the Alarm, and ſets up a Standard to invite People to Quarrel, and fall by the Ears. But

Wherein are the Diſſenters ſo very *unpeaceable*? Do they plant Cannon againſt the Church-Walls? Do they riotouſly break open its Doors? Do they enter in *Vi & Armis*, pull down the Pulpit, tear the Common-Prayer, or which is more, rend the Surplice? or rather, have they not, ſince Liberty of Conſcience hath been granted them by Law, behaved themſelves ſo Quietly and Loyally, as to deſerve it?

'Tis not the meeting of Men together for Divine Worſhip; but Bigotiſm, that is *a breach of the Peace.* This is a furious mad Zeal, kindled by the Fire of Hell; and when Men lay ſo much ſtreſs upon thoſe ſmaller matters, in which they differ from others, as if the Life and Soul of Religion did conſiſt in them, (whereas they are only the Fringes of her Garment.) This will naturally make them Fierce, Heady, and Contentious; and

and they will esteem those Sacrifices to be always best, which they offer to *Mars* and *Bellona*. Their Malice and Rage will scarce be appeased, (if they have Power) till they are satisfied with Fire, or glutted with Blood.

As to the Unity of the Church; it doth not consist in the same Government, the same Discipline, and the same Ceremonies, but in one Lord, one Faith, one Baptism.

The Judgment of that Incomparably Sagacious and Learned Chancellor of *England*, my Lord *Bacon*, will be infinitely more regarded in this matter, than that of our Letter-Writer: He tells us in his Chapter *De Unitate Ecclesiæ*, contained in his *Sermones Fidèles*, that *Quantum ad terminos, Et limites Unitatis; vera & justa eorum collocatio magni prorsus est ad omnia in Religione momenti, i.e.* The time and just fixing the bounds and limits of Unity, is, without doubt, of great moment in the matters of Religion.

And then he takes notice of two Extreams, the one of those Bigots, who will hear of no Pacification: the other of those, who being luke-warm in Religion, think all the Articles of it may

be

be joyn'd together by middle Ways and Reconciliations. Now both these extreams (he says) are to be avoided; which will be done, *si Capita Religionis planè essentialia & fundamentalia ritè discernantur, & distinguantur a Capitibus, quæ non sunt ex fide sed ex opinione probabili, & intentione sanctâ propter Ordinem, & Ecclesiæ Politiam sancitæ*, i. e. If the Heads of Religion, which are plainly essential and fundamental, be duly divided and distinguished from those heads which are not of Faith, but probable Opinion, and establish'd out of a good Intention, for sake of Order and Polity of the Church. And afterward *differunt haud parum inter se Unitas & Uniformitas, i. e.* There's a wide difference between Unity and Uniformity.

But now our Divine will have the *Unity of the Church*, to consist not in one Faith, in the fundamental Points of Religion, but in one mode of Worship; and not to Conform to this one mode of Worship is Schism; which is a Doctrine abundantly too straight-lac'd and rigorous, for a Catholick and Ingenious Spirit. Were it not for such rash Zealots and Incendiaries, and if neither side did magnifie the Points in which

which they differ, into ſo great a bulk, as to lay the whole weight of Religion upon them, I ſee no reaſon why the Church and Diſſenters might not live together in Peace and Unity, as if they were of one Opinion.

'Tis plain, That Philoſophers, Lawyers, Phyſicians, Merchants, Tradeſmen, Husband-men, &c. have different Sentiments, Opinions and Methods in their reſpective Faculties and Callings; yet they do not quarrel, and draw upon one another, becauſe they are not ſo fortunate to have exactly the ſame Notions.

How comes it to paſs then that Divinity alone ſhould be of ſo inflaming a Nature; and that Wrath and Contention ſhould be Grafted on ſo good a Stock as Chriſtianity is? Is there any the leaſt countenance given to Diſſaffections, Prejudices, and Perſecutions upon the account of Religion, in the whole New-Teſtament? No, It teaches every where Love, Charity, and Meekneſs. But St. *James* plainly tells us from whence come Wars, and Fightings among us; that they come not from the Chriſtian Principles, but our Luſts, which War in our Members.

I Write after this manner becauſe 'tis plain he looks with an ill, and envious Eye on the Diſſenters Indulgence: For in Page 45 *He asks what is the Peace they thus ſpeak up for?* He Anſwers, *'Tis an Indulgence in their Schiſm, to be allowed to fill their Conventicles, and deceive the People without moleſtation*

Now 'tis pity ſuch ſcurrilous Revilers as he ſhould have any Indulgence at all: The Perſecution that hath lighted on the Diſſenters (I think) of right ought to come upon all ſorts of Bigots as Men begetting Variance and Diſcord between His Majeſties Loving Subjects, and endeavouring to diſturb the Publick Peace, and Tranquility.

What a Forehead hath this Man to talk ſo confidently of the Diſſenters unpeaceableneſs; and yet to diſcover at the ſame Inſtant ſo many unpeaceable qualities himſelf.

Let me here once more cite my Lord *Bacon*, *Certe optandum eſſet ut in omnibus circa Religionem Conſiliis ante Oculos hominum præfigeretur monitum illud Apoſtoli, Ira Hominis non implet Juſtitiam Dei: Atque ut verum dicamus optime, & Prudentiſſime Obſervatum eſt ab Uno ex Patri-*

lus

ius profundæ ſapientiæ Viro, nec minus ingenue & ſincere ab eodem prolatum & evulgatum; Eos qui Conſcientias premi iiſque vim inferri ſuadent ſub illo Dogmate cupiditates ſuas ſubtexere, illamque rem, ſua intereſſe putare. i. e. It were indeed to be wiſh'd that in all concerns about Religion, that warning of the Apoſtles were had before Mens Eyes; that the Wrath of Man worketh not the Righteouſneſs of God; And that we might ſpeak the Truth, it was excellently and moſt prudently obſerved, by one of the Fathers, a Man of Profound Wiſdom, and by the ſame, ingeniouſly, and honeſtly declar'd, that thoſe who adviſe to have Mens Conſciences preſs'd, and to have a force put upon them, do under that notion hide their Luſts, and judge their Intereſt to be concern'd.

To Conclude, there are two places of Scripture, in Citing of which he triumphs over the Diſſenters, as a People very highly condemned by St. *Paul.* The one is *Rom.* 16. 17. *Now I beſeech you Brethren, mark them which cauſe Diviſions and Offences, contrary to the Doctrine which you have Learned, and avoid them.* Now

Now 'tis the opinion of Expositors upon this place, that by those who cause Divisions, such are to be understood who mixed Ceremonies with the Gospel, and would have the Ritual Law of *Moses*, to be imposed upon the Gentiles that were converted to Christianity. This is the Interpretation of *Paræus*, *Grotius*, &c. The words of *Grotius* are; *Notat autem hic eos qui cum ipsi Judæi non essent, vocatis Gentibus imponere volebant legis Mosaicæ Jugum, contra & præceptum Christi pacem commendantis, & præceptum Apostolicum, quod ubique Paulus servandum docuit*, Acts 16. 4. So that this Text is against him.

2. The other Text is in the Epistle to the *Corinthians*, *I am of* Paul, *I am of* Apollos, *I am of* Cephas. But I shall shew that this is little to his purpose in the Reflections on his Letter about Schism.

Upon the whole, the Church of *England* hath no reason to look upon this Man as her Friend, tho' he lies in her Bosom, and eats of her Bread: For he is an Enemy to Peace and Unity, and there is scarce any thing can contribute more, to hinder the Dissenters from being reconcil'd to her Communion, than

for

for a Divine in her Orders to dip his Pen in Gall, and write Invectives againſt them. The methods of Meekneſs and Gentleneſs are certainly in ſuch Caſes moſt adapted to Humane Nature; at leaſt to the Genius of Engliſh-Men, who hate to be born down, and trampled on either in Church or State.

RE-

REFLECTIONS ON *Letter* VI.

ANOTHER Artifice of Diſſenters, which he proceeds to ſpeak of in this Letter, is their *Cenſuring the Lives and Actions of thoſe within the Church, the better to Commend theirs who Diſſent from it.* And herein the beetter to adorn his Charge; he ſays they are the followers of the *Phariſees, A great part of whoſe Religion conſiſted in Cenſuring the Lives, and ſcorning the Perſons of other Men.*

What a great loſs would this Gentleman have been at, if he had not the compariſon of the Phariſee to Bait the Diſſenters with; 'Tis this that Embelliſheth, and ſets forth moſt of his Letters: He would not ſpare this Similitude for all the Tropes and Figures of *Quintilian* and *Cicero*; and yet he is in truth very little beholding to it, becauſe it doth ſo often turn upon himſelf, and his

his Bigotted Party; and Particularly in this Letter.

Evil ſpeaking is indeed the moſt general fault that I know of, amongſt all Parties, and Men; and he that is Innocent, let him caſt the firſt Stone at his Neighbour. But,

Thoſe who have moſt opened their Mouths againſt the Church, have been (as I take it) ſuch who have moſt ſuffered by it: And it is more excuſable in ſuch than in others to talk freely; according to the Proverb, *Give the loſer leave to ſpeak.* For Jails and Fines will make Tongue tied Men Speak. And 'tis ſevere to condemn Sufferers for complaining

But how unwiſe is it, to frame ſuch Accuſations againſt the Diſſenters as recoil upon himſelf, and his own fiery Party. For how common hath it been to Brand them for Men Schiſmatical and Seditious, Phanatical, and Phariſaical, Hypocritical, and Fradulent, *&c.* and to heap up all the evil they poſſibly can in their Diſcourſes againſt them. And this Author might juſtly be aſhamed, and bluſh, if he had any Blood in his Veins, and all of it were not converted into Gall when he Wrote

this Letter: For almoſt every Line of his Letter, and Book flies in his Face, and tells him

Turpe eſt Doctori cum culpa redarguit ipſum. It Preacheth to him like St. *Paul*; *Thou therefore, which Teacheſt another, Teacheſt thou not thy ſelf?*

His whole Book is a Collection of Slanders, and yet he hath the boldneſs to Write a whole Letter to throw them in the Teeth of other Men, as if they did intirely ly at their Door.

But indeed in this Letter he Cenſures and Confutes his whole Book, by condemning evil ſpeaking, and he condemns himſelf as much as the Diſſenters.

He Cloſes his Letter with places of Scripture againſt Cenſuring, and Judging; and amongſt the reſt, he Cites one which pronounces himſelf to be inexcuſable, *viz. Therefore thou art inexcuſable O Man that Judgeſt; for wherein thou Judgeſt another thou Condemneſt thy ſelf.*

He alſo cites our Saviour's Words; *Judge not that you be not Judged*; and at the ſame time ſets up for a Judge himſelf: And whileſt he is Writing down

Thinkeſt

Thinkeſt thou O Man that Judgeſt another, thou ſhalt eſcape the Judgment of God: He hath ſome Judgement and Cenſures of his own ready to drop off from the Top of his Pen.

I cannot but take notice of one thing more particularly, which he ſeveral times in this Letter blames the Diſſenters for; And that is, for *lamenting, and complaining of the Iniquity of the Times.*

But doth it become a Divine to lay this at their Charge, when every good Man doth the ſame. The Houſe of Commons hath lately done it in an Addreſs; The King hath done it in His Proclamation for puniſhing Immoralities; And the Societies for Reformation in *London*, conſiſting of many worthy Members of the Church of *England*, as well as Diſſenters, have done the ſame.

I have only one thing more to ſay, and that is, that 'tis the Wiſdom, and Intereſt of both Parties to govern their Tongues, to abſtain from evil ſpeaking, and to be as ſparing as poſſible of their Cenſures and Reproaches.

REFLECTIONS ON *Letter* VII.

THE Sixth Artifice of the Diſſenters which he inſiſts on in this Letter, is, to *Stile the Lawful and Wiſe Injunctions of our Superiors, by the odious Name of Impoſitions; a term importing more of Fraud, and double dealing; than Truth and Juſtice in them.*

One can ſcarce forbear to ſmile at his Ignorance, in Reading this Letter. For he takes the word *Impoſition*, to ſignifie the ſame as Impoſture. And ſo fancies that ſuch of the Diſſenters as have complained of Ceremonies, *&c.* of the Church, under the notion of their being Impoſitions, have complained of their being Deluded, and Cheated by the Government; as if the Parliament had forged deeds to cozen them, or had over reached them in Bargaining, or put falſe Dice upon them in Play.

That

That I might not be thought to have Misrepresented him; you will find him speaking the same Language in several other Places; as particularly where he says, that if they *are told of the unreasonableness of Separation, they fly upon us with the mischief of Impositions, and rather than own themselves Schismaticks will make their Governors Impostors*, Pag. 62.

Now what if the Word Imposter be sometimes used to signifie a Cheat; doth it therefore follow that the Word *Imposition* must necessarily signifie Cheating, in spight of common Use, which is the Master of the Mint for Words, and their signification.

At this rate, the Taxes of the Government, which are usually stiled *Impositions*, must be accounted Publick Frauds: And whensoever Impositions are laid upon Sugar and Tobacco, they are to be reckon'd a Parliamentary Cheat upon the Smokers, and sweet Lipp'd People: Indeed they draw Mony from them, but I hope it will not be construed to be by Jugling, and slight of Hand. I believe never any Dissenter used the word in this Sense, and yet a great part of

the Charge, in this Letter againſt them is for *Arraigning King, Lords, and Commons as Jugglers, and Impoſtors; as Fraudulent and double in their Dealings.*

Becauſe he is ſo very ſubject to miſakes, I will tell him, that the Diſſenters have underſtood nothing elſe by the word Impoſitions, than human Injunctions in the Worſhip of God. I perceive he likes the word Injunctions abundantly better than the other; tho' they are of the ſame Import.

He tells us, that it *is fit and reaſonable that all who are to Officiate in the Church, ſhould give Aſſent, and Conſent, to all that is contained, and preſcribed in the Common-Prayer-Book*; This he thinks to be a neceſſary Injunction.

But then 'its great pity that ſince ſo many are oblig'd to Read the Liturgy, that it is not ſo accommodated to general uſe, as not to contain in it Matters of Scruple and Exception. The enjoining unneceſſary Terms of Communion, hath been from time to time, one of the greateſt miſchiefs that the Church hath ſuffered under. And theſe unneceſſary Terms of Communion do not wholly reſpect the Diſſenting Teachers, as he ſuggeſts, but

but the People too. There being ſeveral things in the Church Adminiſtrations which they have objected againſt.

The laſt thing which he takes notice of, and which he calls another Branch of the Artifice, is *the ſtiling the juſt Penalties of Wholeſome Laws by the hateful Name of Perſecution.*

Penalties in matters Religious deſerve no better Name; 'tis a Name that common uſe hath given them in all Ages; 'tis no better than a *Bull* to call ſuch Laws wholeſom, as Impoveriſh and Ruin a People, meerly for different Sentiments in Religion; Yea ſuch Laws tend to weaken and deſtroy Kingdoms, by diſcouraging Induſtry, ſuppreſſing Trade, depopulating Countrys; and therefore Merchants are generally for Liberty of Conſcience.

Such Penalties are alſo as contrary to the Kingdom of Chriſt, as they are pernicious to the Kingdoms of Men. The Laws of Men that Inflict them are very unſutable to the Laws of Chriſtianity; and there is ſo great a variance betwixt them, as that 'tis impoſſible they ſhould be Reconciled.

REFLECTIONS ON *Letter* VIII.

A Seventh Artifice of the Diſſenters which is the Subject of this Letter's Raillery, *is to keep the People in Ignorance of the nature and danger of Schiſm, or elſe to feed them with wrong Notions and Conceits of it.*

The Charge of Schiſm hath been the great Shot that hath been ſo furiouſly plaied upon the Diſſenters, time after time, from the Grand Batteries of the Preſs and Pulpit.

But it hath been done with ſo little Succeſs, that one would have thought the Officers of this Eccleſiaſtical Artillery, ſhould by this time have given off Firing.

But becauſe this Charge makes a very Roaring Noiſe in the Ears of ſome Men, therefore 'tis continually proſecuted, and purſued.

For

For, ſays our Author, *Schiſm is one of the greateſt ſins that can be committed, being a tearing in pieces the Body of Chriſt, and as far exceeds any other Vice* (the ſin againſt the Holy Ghoſt not excepted) *as rending one Limb from another, is worſe than a corrupt humour.*

Now all this is applied to the Diſſenters; they are guilty of a firſt-Rate Sin, ſuch a ſin as *Adam* and *Eve* committed, that had a great many others in the Belly of it; and they are guilty of this great ſin, meerly by not going to Church.

And what is yet worſe, he complains, That the Diſſenting Teachers *don't inſtruct the People in the Nature* of this ſin of *Schiſm*, *i. e.* tho' they have a different Notion of it from our Divine, yet they muſt Preach up his Conceit to their People.

As for inſtance, we may imagine one of their Teachers Preaching to the People, according to his advice, after this manner:

I am very ſorry to ſee ſo many come hither at this time, and upon this occaſion; for the Church alone is that *Jeruſalem* where men ought to worſhip, our Fathers having worſhipped there before

before us. This Houſe in which I Preach, tho' it be Licens'd or Allowed, yet it is not Conſecrated, and in coming hither you are guilty of one of the greateſt Sins that can be committed; you are worſe than Jews, in tearing in pieces the Body of Chriſt, and rending one Limb from another. In ſeparating from the Church of *England*, you ſeparate from the Catholick Church, out of which there is no Salvation. I Preach now in a Conventicle, in a Meeting of Phariſees, and Schiſmaticks. Perhaps you have heard or read in ſome Books of Divinity, that the pure Preaching of the Word of God, and due Adminiſtration of the Sacraments, are Marks of a true Church: but tho' you have theſe Marks, yet you want ſome others of great Importance. For where is your Liturgy, and your Eccleſiaſtical Rites and Ceremonies? are theſe things to be found among you? no, and therefore when you are weighed in the Ballance, you will be found wanting. Pray conſider what the Apoſtle ſaith, *There is one Lord, one Faith, one Baptiſm.* *One Lord*, that is, one Lord Biſhop of the Dioceſs. *One Faith*, which is, that the Church of *Eng-*

England is the only true Church in *England*. And *One Baptiſm, i.e.* with Godfathers, Godmothers, and the ſign of the Croſs. And where there is not this one Lord, one Faith, one Baptiſm, there is no true Church. And therefore I will tell you how it will go with you at the day of Judgment, you will be ſent out on the left hand amongſt the Goats. For the Judge will thus paſs Sentence upon you, ſaying, Whereas you were not of the Church of *England*, as by Law eſtabliſh'd, were no good Friends to the Miter, had no liking to the Surplice, the holy Garments of my Prieſts, did not cauſe your Children to be ſigned in Baptiſm with the figure of the Croſs: Therefore ye wicked Schiſmaticks *Depart from me; Go ye curſed into everlaſting fire, prepared for the Devil and his Angels.*

Now ſuch like ſtuff as this, I ſuppoſe our Divine would have the Diſſenting Teachers to Preach to the People, that they might not keep them in Ignorance of the nature and danger of Schiſm; but they deſire to be excus'd, fearing leſt they ſhould Preach falſe Doctrine.

But

But since there is so much ado about Schism; let us examine a little into the true nature of it, for, 'tis possible, *he might feed himself and his People with wrong notions of it*, much more than the Dissenters do theirs.

Now I have often thought, that if we would find out the nature of Schism, the best way will be to enquire what sense the word Schism bears in the New Testament. And I have been confirmed in this Thought, by a little Book Printed in 1690. Intituled, *A brief Enquiry into the true Nature of Schism*; Or, *A Perswasive to Christian Love and Charity. By* M. H.

1. Σχίσμα is used eight times, and no more in the New Testament.

1. 'Tis twice used to signifie a *Rent in a Garment, viz. Matt.* 9. 16. *Mark* 2. 21. This is its literal sense.

2. Its figuratively used for a *division among Men*, and that either for a division meerly in Opinion or Apprehension: So its used in the 7 *John* 43. the 9 *John* 16. and the 10 *John* 19. in which places, 'tis said there were Divisions among the People, or Schisms, as 'tis in the Greek, *i.e.* some thought Christ to be the Messiah, others not; none of these

theſe ſignifications of the word do reach our preſent caſe: but then it is alſo uſed to ſignifie a *Diviſion amongſt Men in point of Affection*: and in this ſenſe it is uſed three times in the firſt Epiſtle to the *Corinthians*, and no where elſe in the whole New Teſtament.

Now let us conſider theſe 3 places. The 1ſt. Is in 1 Cor. 1. 10. *Now I beſeech you Brethren by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no Diviſions or* Schiſms *among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment. i.e.* as moſt Expoſitors interpret it, in adhering to the great Doctrines of Chriſtianity, without being Contentious about ſmaller matters.

The occaſion of this Advice was, a conteſt and uncharitable wrangling in the Church of *Corinth*, about their three Teachers, *Paul*, *Apollos*, and *Cephas*; each of them having a different Party, crying him up, and ſpeaking contemptibly of the other; and this was done with a great deal of heat, ſtrife, and uncharitableneſs. *It hath been declared to me, that there hath been contentions among you*, ſays the Apoſtle, verſe 11. And this is farther manifeſt from the

3d

3 d Chapter, where he tells them of their *envying, ſtrife and diviſions.* The words Σχίσματα and ἔρις are here uſed, which ſhew that this difference was attended with heat and wrath, and therein lay the great Guilt of it. The Schiſm, as Mr. *H. obſerves*, did not lye in this, That one heard *Paul*, and another *Apollos*, and a third delighted to hear *Cephas*; but that they ſacrific'd Chriſtian Love to this difference of apprehenſion. And it ſeems to me the words may be Paraphraſed thus, Be not ſo much divided in your Opinions concerning your Teachers, as to ſuffer your Spirits to be inflamed with Heats and Animoſities; but be of one mind in thinking them to be equally the Miniſters of Jeſus Chriſt, and that you might not ſpeak ſo differently of them, endeavour to entertain a good Opinion of them all, and to lay aſide thoſe diverſifying Thoughts which you have of them, that you might not involve your ſelves in Schiſm, by your diſſaffections to one another, and your uncharitable Conteſts and Strife about them.

The next place in the Epiſtle to the *Corinthians*, where the word Schiſm is uſed,

uſed, is 1 *Cor.* 11. 18. *I hear there be Diviſions among you*; 'tis in the Greek Σχίσματα.

Now by the word here cannot be meant any ſeparation from another Church; for its expreſly ſaid, that they *came together into one place*, v. 20. All that is to be underſtood then by their Schiſm is, that that they had ſome unchriſtian Heats and Quarrels when they came together at the Lords Supper, and their Feaſts of Love: and 'tis probable the Quarrels aroſe becauſe ſome came too late, and the others did not tarry for them: And this Reaſon may be given for this Suppoſition, becauſe the Apoſtle adviſes them, verſe 33. *To tarry for one another.*

3dly. The third place in this Epiſtle where the word Schiſm is uſed, is 1 Cor. 12. 25. *That there ſhould be no Schiſm in the body, but that the members ſhould have the ſame care one for another.* St. *Paul* had been before ſpeaking of the diverſities of Gifts of one Spirit, and the various Members of one Body, and ſhewn that God had ſo temper'd the Body, that one Member of it was ſervicaeble to the other, and whether one Member ſuffers, all the Members ſuffer

with

with it, or one Member be honoured all the Members rejoyce with it. This is ſpoken of the Body Natural, but 'tis preſently applyed to the Body Spiritual, the Church, where the Members do or ought to ſympathize with one another. And where there is not ſuch Sympathy among Chriſtians, where they are not affected with one anothers Griefs, there is the *Schiſm* here ſpoken of. For ſuch who have not Compaſſion, have not true Chriſtian Charity, and in that reſpect are Schiſmatical.

Upon the whole, I obſerve, That the word *Schiſm* doth in none of theſe places ſignifie a divided Communion from a Church eſtabliſh'd by Law; but rather an uncharitable alienation of Affection, and Quarrels among thoſe of the ſame Church, about ſmall matters in difference.

But here he comes on and tells us, *That if theſe leſſer Differences among Members of the ſame Church, be by the Apoſtle ſtil'd Schiſms; how much more muſt thoſe greater Variances of breaking Communion, and ſetting up ſeparate Meetings, be condemn'd for ſuch.*

To

To which I ſay,

1ſt. That the far greateſt part of the Diſſenters were never in Communion of the Church of *England*, and ſo never broke Communion from her. Here ſee farther what is ſaid in the Reflections on the *firſt Letter*, on this ſubject.

2dly. 'Tis not dividing Communion, or holding a ſeparate Communion, but Uncharitableneſs in it that makes the Schiſm, and neither thoſe perſons that are in the Boſom of the Church, nor thoſe out of it can be excuſed from Schiſm, if they break the Bonds of Chriſtian Love, if they do not hold the unity of the Spirit in the bond of Peace, but wrathfully Judge one another, in the things they differ. And whereas he makes Schiſm to be *the occaſion of great Heats and Animoſities*; theſe Heats and Animoſities are rather the Sciſm it ſelf.

The nature of Schiſm therefore conſiſting in alienation of Love and Affection, upon the account of ſmaller matters in difference. We are not to believe, that any Church on Earth hath Authority to make any other thing to be Schiſm, that hathh not this inſeparable property, or to tack a new

ſenſe to the word, and thereby to involve People under the phantaſtical Guilt of it.

Or, if another Senſe different from what it hath in the New-Teſtament, muſt be put upon it, it ſhould not be this late one, created within theſe Hundred Years, on purpoſe to ſerve a turn againſt the Diſſenters: But it ſhould be that Senſe which it obtained ſeveral Centuries ago. For in ſeveral Ages of the Church, it hath been uſe'd to ſignifie *a Contention of 2 or 3 Perſons about a Biſhoprick*, and this is neareſt the Original Signification of the Word in 1 *Cor. ch.* 1. For here ſome were for *Paul*, ſome for *Apollos*, and ſome for *Cephas*; and every Biſhop for himſelf: But in this very laſt there may be ſome Diſſimilitude indeed.

This was the Schiſm of the Donatiſts, as I have ſhewn before: It was Originally a Quarrel about the Biſhoprick of *Carthage*. This was the Schiſm at *Antioch* betweeen *Meletius*, *Paulinus*, and *Euzoius*. And *Buſſieres*, an Elegant Writer, in his *Floſculi Hiſtorici*, at the latter end of the Book, draws a Catalogue of 26 Schiſms, that had been in the Church, which are all Quarrels of Biſhops

ſhops and their Parties, about Biſhopricks: As the Schiſm of *Novatian* againſt *Cornelius*; of *Fælix*, and *Liberius*; of *Urſicinus* againſt *Damaſus*, &c. And this hath been a common Notion of Schiſm amongſt Eccleſiaſtical Hiſtorians.

To proceed, I will ask our Author what he thinks of Foreign Proteſtants, as particularly the *French*. Are they Schiſmaticks, if they come over, and Dwell amongſt us, and do frequent the Diſſenters Meetings. It's certain, that they are not Schiſmaticks in their own Country: Will the change of Air make them to be ſo here? If he ſays, that they are Foreigners ſtill, tho' they Live amongſt us, I'll ſuppoſe then they be Naturaliz'd by Act of Parliament, Will ſuch an Act of Naturalization *ipſo facto*, draw the Guilt of Schiſm upon them? If it will, then wo be to them for being made *Engliſh*-men: For the Devil enters into them by Act of Parliament.

I have one thing more to take notice of in this Letter, and that is, his declaring again openly for Perſecution. For in the laſt Paragraph, *pag.* 80. he hath theſe words: *And yet there is one way*

by which the Parliament may rid this Evil, viz. *Schiſm out of the Land, and that is, by removing Schiſmatical Teachers, and Suppreſſing Seditious Conventicles.*

Here he tempts our Legiſlators to enter on a Dominion over the Conſciences of Men, which is at beſt, in the moſt tolerable Conſtruction of it, but a doing evil, that good may come of it; and it doth very ill become a Divine, who ſhould be a Teacher of Peace and good Will, to be not only an Advocate for Perſecution, but to provoke Men to ſet it on foot, when 'tis directly contrary to the Laws of Chriſtianity. And the Experience of Paſt-times hath plainly demonſtrated, that Men cannot be converted this way. Force may ſometimes make Hypocrites, but it never makes true Converts. It may change their way of Worſhipping for a time, but never changes their Minds. The new Converts (as they are called) in *France* have notwithſtanding the Dragooning, taken all opportunities to Exerciſe their old Religion; which ſhews, that the ſame may be ſaid of Religion which hath been ſaid of Nature, *viz.*

Naturam expellas Furcâ licet, uſque recurret.

Beſides,

Beſides, as I have intimated, 'tis Barbarous, and directly contrary to the Goſpel of Peace and Love; it lays the Axe to the very Root of Chriſtianity, and is ready to Hew it down for the Fire. Our Saviour's Religion is eſtabliſhed on the Foundation of Love, and he never uſed nor encouraged Coercive Method's to defend it. His Kingdom was not a Kingdom of this World. But O! what pity is it, will our Bigots ſay, that it had not been ſo, that they might have had one Argument from Chriſtianity, and a ſtrong Iron one on their ſide?

What pity is it, that our Saviour, beſides Evangeliſts, Apoſtles, and Paſtors had not alſo conſtituted Informers, Apparitors, and Jaylors, as Officers in his Church, that he might have forc'd the *Jews* and *Gentiles* to believe, whether they would or no; and might have put Faith and Fetters on them at the ſame time.

But, *Faith cometh by hearing, and hearing by the Word of God, which is the Sword of the Spirit*, and which hath triumph'd over the Temporal Swords of Emperors and King's; and is the only Weapon to be made uſe of to propagate Religion and Truth.

Penal Laws are uſeleſs to this purpoſe. For Fines may empty Men's Purſes, but they will not turn their Hearts; and there is no *Mittimus* that will make a Convert.

R E-

REFLECTIONS ON *Letter* XI.

ANother pretended Artifice of the Diſſenters, (to which our Author proceeds in this Letter) is *their miſtaking or miſinterpreting ſundry paſſages of the Holy Scripture, whereby they wreſt it from the true ſenſe, and draw it to ſerve their own purpoſe.* And here the ſtale Compariſon of the Phariſee comes on again. For (ſays he) *Herein again they are the followers of the Phariſees, who by their falſe gloſſes, and perverſe interpretations made void the Law of God.*

'Tis very true, that the *Phariſees did go to make void the Law of God, by their falſe Gloſſes and Interpretations.* For they Interpreted it after ſuch a perverſe manner, as if it gave them liberty to eſtabliſh their own Traditions, *by which they tranſgreſſed the Commandment of God, and Worſhipped in vain, Teaching for Doctrines the Commandments of Men.*

But let us ſee what theſe places of Scripture are, which the Diſſenters do miſinterpret. The

Firſt, is Deuteronomy 4. ch. 2. ver. *Ye ſhall not add unto the word which I command you, neither ſhall ye diminiſh ought from it.*

Now he will not allow this to be any prohibition of Human Injunctions or Impoſitions: But tells us the plain ſenſe of the Word is this: *Ye ſhall not tranſgreſs the commandments of God, by doing any thing contrary to them, which is to add to them; or by omitting any thing required by them, which is to diminiſh from them.*

But, that this is not *the plain ſenſe of the Words*, is evident from this Inſtance.

A Man is brought before a Juſtice of Peace for Swearing: The Juſtice tells him, that he is accuſed for *making an addition to the Law*, The Man ſtars and wonders what the Juſtice meanes; and begins to conſider whether he were ever a Parliament-man: But then to take off his ſurprize, he is told, that he hath *done contrary to the Law by Swearing, and doing contrary to the Law, is an addition to it*, and therefore he muſt pay Two Shillings for the uſe of the Poor.

Now,

Now, according to our Author's plain ſenſe of the Words in *Deutronomy*, this talk of the Juſtice, would be very Wiſe and Prudent: But all Men know, that tho' the Oath be in event an addition to the Poor, yet *it is none at all to the Law.* For at this rate every Swearer and Drunkard would be a Legiſlator.

Nor is the omitting to do what the Law requires, *a diminiſhing of the Law.* For if a Conſtable or Tithing-man omits to do what the Law requires: I hope the Law it ſelf doth not loſe any thing in weight by it. For if it ſhould, many ſuch diminiſhings would in time amount to a Repeal; and the non-obſervation of it would *(ipſo facto)* abrogate, and deſtroy, it ſo that our Author's Interpretation looks like a Phariſaical Gloſs, and what is become now of the *plain ſenſe of the Word.*

Secondly, Another Text made uſe of by the Diſſenters (as he ſays) is *Jer.* 7. 31. *They built the high places of* Tophet *to burn their ſons and their daughters in the fire, which I commanded them not, neither came it into my heart.*

Now, ſays he, which I commanded them not, is thus to be underſtood; *which I had forbidden them.* 'Tis

'Tis certain, that what the People are here condemn'd for doing, was forbidden them: yet this doth not hinder it from being an offence for *not being commanded, as well as it was for its being forbidden.* For Guilt in ſome caſes, may ariſe both ways.

Thirdly, As to his 3d Text in *Joſ.* 7. 13. *Concerning the accurſed thing.* I never knew the Text cited by any Diſſenters in their own particular favour. But if any one of them hath interpreted it in that manner which he relates, ſuch an Interpretation ought not to be imputed to the Diſſenters in general, no more than the many miſinterpretations in the Book, called, *The contempt of the Clergy*, are to be faſtned on the whole Church Aſſembled in Convocation.

Fourthly, The laſt Text which he pretends hath been abuſed by theſe Interpreters, is in the 1 *Cor.* 10. 32. *Give no offence to the* Jew, *nor the* Gentile, *nor to the Church of God.* In which Words, he tells us, *The Apoſtle exhorted the firſt Chriſtians to walk ſo warily and inoffenſively, as not to hinder the converſion of any, that neither* Jew *nor* Gentile *might be kept*

kept off from embracing Christianity, or hardened in their Enmity and Opposition against it. And so far I will allow him to be in the right.

And for this, I hope he will be so Civil, as to allow me by comparing these Words with the Context, to add this explicatory Paraphrase. There are some amongst you of the Church of *Corinth*, who Eat Meats which have been Sacrific'd to Idols; which tho' it may be in general Lawful, the Idol being nothing, and that which is offered to it being neither Sanctified nor Polluted by it, yet it is not expedient, because it will Scandalize others.

Therefore give no offence to the *Jew* this way, *whose Conversion will be hindred by thinking thou Worshippest Idols*; nor to the *Gentile*, who will also believe, that thou art an Idolater with him, tho' thou pretendest to the Worship of the only Living and True God; *nor to the Church of God*, who might have their Faith weakned by it, and may some of them be hereby provoked to desert the Christian Assemblies. In this therefore, and in other things which are *Indifferent*, consult the good of others, and do not obstruct the enlargement of the Church, hindring

hindring ſome from coming into it, and ſhutting others out of it, by ſtiffly adhering to matters of indifferency.

And whereas our Author makes very light *of diſcontenting or diſpleaſing others* in this reſpect, as if the words had no eye at all to that, he was ſo much in haſt that he would not give himſelf time to look to the next verſe, which in part interprets the former, where the Apoſtle ſubjoins his own Example as an Argument to perſwade them not to give offence. *Even as I pleaſe all men in all things*, ſays he, *not ſeeking mine own profit, but the profit of many that they may be ſaved.*

Since therefore the Church of *England* doth acknowledge ſeveral things in its Worſhip to be indifferent; this Rule of the Apoſtle ſeems in Equity and Reaſon to extend to her. And 'tis great pity that thoſe things which are not Eſſential to a Chriſtian Church ſhould be retained, and pertinaciouſly inſiſted upon, to the excluſion of ſo many Thouſands, that would be otherwiſe joined in Communion with her, and would ſtrengthen her againſt Atheiſts, Infidels and Deiſts. Nothing would

would be more for her honour, than to expreſs her Charity (ſo renown'd a Vertue of the Chriſtian Religion,) in ſome Pacificatory Alterations; and nothing would more tend to her Safety, than to enlarge her Pale, and widen her Fold: this would be her *Decus & Tutamen.*

RE-

REFLECTIONS ON *Letter* X.

ANother Artifice of the Diſſenters to uphold their Schiſm, is, he ſays, *to promote the Intereſt of the Party, and to confine the Offices of Kindneſs and Charity to thoſe of their own Sect.* This was likewiſe (he tells us) the way of the Phariſees (for he doth not yet think the Compariſon Threadbare) of whom our Saviour obſerved, *Mat.* 5. 46, 47. *That they would only ſalute their own Brethren, and do good to none but ſuch as did good to them*; meaning, That they made thoſe of their own Sect the ſole Objects of their Courteſie and Beneficence.

Charity ought not indeed to be confin'd to a Party; it is of a generous, bountiful and benificent nature. And therefore this Man hath a Face of Braſs to recommend the Offices of *Kindneſs*

ſs and Charity, and yet to ſpeak aloud for Fines and Jayles, and Baniſhments, that are ſo contrary to the Principles of Chriſtian Love. Is it an office of kindneſs to my Neighbour to plunder him of his Goods? Is it an office of Charity to put him into a Priſon? Is it a ſign of my love and good-will to him to make him a Vagabond, and an Exil'd Man? our Author ſhould therefore *firſt have caſt out the Beam out of his own eye that he might have ſeen clearly to have caſt the mote out of the eyes of others.* You know to whom this Advice was formerly given.

It would have been abundantly more juſt and reaſonable, to allow the Diſſenters to complain firſt of want of Kindneſs and Charity, who have many of them Smarted under the ſeverity of the Laws: But for ſuch fiery Bigots of his Principles, to reproach Men for want of Charity, is juſt like a Mans reproving Swearing with an Oath in his Mouth.

But he is willing to give you a Taſt of the Diſſenters *want of Charity*, in one or two things.

1ſt. One

1ſt. One thing is, *their Trading within themſelves, and thereby upholding their own Party.* But

Firſt, If this ſhould be granted to be true, there is no doubt to be made, that it is in a great meaſure owing to to the enacting and executing Penal Laws, in matters of Religion; for when Men lye expos'd and obnoxious to Sufferings from a different Party, they will neceſſarily be ſhy in point of Commerce and Communication with them; and it cannot be otherwiſe. And, 'tis probable, That Perſecution hath been very Injurious to this Nation, in creating Jealouſies of one another, and breaking the Bonds of Love and Correſpondence, that thoſe who are Bigots on each ſide, are apt to look upon one another as perſons of a diſtinct Species or Kind.

Secondly, This Gentleman will never give over objecting ſuch things againſt the Diſſenters, as may be as fairly retorted on the Church: for, do not its Members *Trade within themſelves* as much as the other.

Thirdly, 'Tis not ſo generally true as he apprehends it to be, That the

Diſſenters *do thus Trade within themſelves*, there are ten thouſand Inſtances to the contrary. And after all, if the Diſſenters are ſuch Men as he repreſents them to be, *viz.* given to Cheating, it might be for the Churches Intereſt to have them Trade within themſelves. But

2dly. Another thing which *diſcovers their want of Charity*, *is* (he tells us) *their making Matches*, *which they generally do within the Tribe*, *not only to keep up the old Stock*, *but to breed a new Race of Diſſenters.*

I am glad to ſee he is ſo good natur'd to allow of *Marriages* between the two Parties. But I cannot imagine how a Man of ſuch dividing and rigorous Principles ſhould like it heartily, That the Sons of the Church ſhould Wed the Schiſmatical Daughters of the Conventicles, *& vice verſa*; eſpecially ſince they may be in danger of being made Proſelites, and ſo be in danger of Damnation: or at leaſt, one goes to the Church and the other to the Conventicle, which he can by no means approve of in one place of his Book: beſides, I wonder that he is not Jealous

of ſuch Matches, that they will produce a Mungrel Race of *Latitudinarians*, or Eccleſiaſtical Trimmers; an Amphibious ſort of People, that will go to Church and Conventicle too; and whom he hates as much as he doth the Diſſenters themſelves. And then there is one thing more conſiderable, which is, That the Courtſhip is not like to be carried on with much ſucceſs, becauſe the Phanatick Gentleman Courting the Church Lady, doth, according to his deſcription of him, *look ſo demurely, and talk ſo Religiouſly, pretend to ſo much light and knowledge, and purer Ordinances, and cenſure the Lives and Actions of the Members of the Church, and complain of the Impoſitions or Impoſtures of the Government*, that his Miſtriſs will not be very kind to him for this reaſon.

But now I think on't, he tells us, That this is *the way of making Proſelites*, and if ſo, this may be the beſt way of Courting; and ſo he may gain a Spouſe and a Convert at the ſame time.

Wherefore, 'tis ſomething ſtrange, That ſo thorow-pac'd a Bigot as our Author, ſhould have the leaſt liking

to

to ſuch Matches. One would rather imagine, that he ſhould reckon Fanaticiſm amongſt the Impediments of Marriage, and that it ſhould be againſt his Conſcience to publiſh the Banns of Matrimony between one of the Church, and a Diſſenter.

REFLECTIONS ON *Letter* XI.

HE proceeds in this Letter to acquaint us, That *another Artifice of the Diſſenters to ſupport their Schiſm, is, their working upon the weakneſs, the wilfulneſs, and the diſcontents of the People, to ſerve their own ends upon them*; which Artifice, he tells us, hath three Branches, which muſt particularly be laid open.

The *firſt* is, *their working upon the weakneſs of the People, and making uſe of their Ignorance to betray them.*

'Tis very natural for Men, who are wiſe in their own conceit, to triumph and crow over others who differ from them, as *Ignorant and Weak.* They fancy themſelves to be Giants in Underſtanding, and that thoſe round about them, who are not exactly of the ſame mind, are all Dwarfs and Pigmies; And whilſt they are taking meaſure of other

other Mens Abilities with a Span, they are ſo bloated with an Opinion of their own Parts, that they ſwell beyond Knowledge of themſelves: they erect an Infallible Chair, and Dogmatically paſs Sentence upon all that are of different Sentiments, as Men wholly out of Favour of *Apollo*; as if indeed they had impropriated Wiſdom, and had taken out a Patent from Above, for the ſole Uſe and Exerciſe of a good Underſtanding.

But a Man that is Truly wiſe, and not Foppiſhly ſo, *i. e.* in his own Conceit, will be ſo Jealous of his own Underſtanding, as to eſteem himſelf and all Mankind beſide fallible; and ſo will not run away with a Whim, That he and his Party are in the Light, and all that differ from him are be-nighted, and in ſuch palpable darkneſs, that they cannot ſee their Hands before them.

In one of his Letters he makes the Diſſenters to be the great *pretenders to Light and Knowledge*; but here he is willing to change places with them; or at leaſt to imitate them, and ſet up for an Oracle himſelf.

Our Author will not let the *Female Sex it ſelf eſcape*, but falls foul on them, for he ſays, *The followers of the Diſſenters conſiſt chiefly of the weaker Sex, who are led more by Fancy than Judgment.*

This is an unmerciful Reflection on that Sex; and he did well to conceal his Name, for no doubt he would have come, and that deſervedly, under the Diſpleaſure of the Ladies, if he had publiſh'd it.

But in truth, ſo far as I have obſerv'd, there is the ſame proportion of Men to the Women, in the Meeting-Houſe as there is in the Church. So that this is a Whim, and ſo is his inconſiderate talk of the *Diſſenters working upon the wilfulneſs and diſcontents of the People.*

This Gentleman ſeems to be troubled with the Hypocondriack Malady; and the Sons of *Eſculapius* tell us, that this Diſtemper uſes to affect the Brain, where it produces unaccountable Suſpicions, Jealouſies and Conceits, which ſome call Whims, others Maggots: And therefore before this Divine writes any more Letters, he would do well to go to *Tunbridge* for a Quarter of a Year to Drink the Waters; and when the Obſtructions of his Spleen are o-

pen'd,

pen'd, the Mass of Blood sweetn'd, and the Animal Spirits reduc'd into good Order, 'tis possible he might write with more Charity, and a great deal more Truth; for the Vapours seem to have prevail'd so much upon him, that he delivers a great many things by a Figure of Speech, that would be call'd a *Lye*, if it were not excus'd by the *Deliriums* of his Head.

REFLECTIONS ON *Letter* XII.

HE proceeds to complain in this Letter of another *Artifice of the Diſſenters to uphold their Schiſm, which is a pretence to Chriſtian Liberty*: Wherein he ſays, *They tread exactly in the very ſteps of the Papiſts, who call for Liberty, tho' themſelves will give none; yea they herein not only follow the Steps, but Act the Part and promote the very deſigns of the Papiſts. For, did not the Roman Catholicks ſtruggle hard for this Liberty, meerly to bring about their own ends? And is it not well known how the Diſſenters joyned with them in their endeavour of taking off the Penal Laws and Teſt, which would have Undermined the Reformation, and Eſtabliſhed Popery.*

Liberty, in matters of Religion, is ſo juſt a Right of Mankind, that I ſuppoſe the Diſſenters are not much aſham'd to be compared with the Papiſts in calling

ing for it. 'Tis a much greater ſhame and diſhonour to ſome Bigots of the Church, that they are like the Papiſts, in being unwilling to grant it

And if the Presbyterians have formerly been guilty, as he intimates, of the ſame Fault: I believe their Succeſſors will not juſtifie them in it. And it's time for all to renounce this Inhumane method of falling foul on the Conſciences of Men, who are only accountable in this matter to the Higheſt Tribunal.

As to their Behaviour in the time of King *James:* Nothing can be more diſingenious, and ill-natur'd, than to Reproach them for endeavouring to take off thoſe Laws, which they thought did not ſavour much of the Chriſtian Religion; and by which they had ſuffered, and been hurted; and by which 'twas poſſible they might ſuffer again. Humane Nature is very tender, and will embrace all opportunities to ſecure its eaſe, in ſpight of Politicks: And I believe any other Party would in their Circumſtances, have been Enemies to thoſe Laws which had been Enemies to them, and might in proceſs of time be ſo again.

But

But of all Men, 'tis inexcuſable in the profeſſed Advocates for Perſecution, to throw this in their Teeth, that they tryed when they thought they had a good opportunity to Repeal theſe Laws, which our Author and his fellow Bigots would have to be kept up, and be in Force for ever againſt them.

He comes on to take notice of a Plea of the Diſſenters for *Chriſtian Liberty*, which is taken from the direction of the Apoſtle to the *Galatians*, *ch.* 5. *v.* 1. where he adviſes them *to ſtand faſt in the Liberty wherewith Chriſt had made them Free, and not be entangled again with the Yoak of Bondage.*

Now, tho' it be granted that this Liberty of which the Apoſtle ſpeaks, doth bear more immediate reſpect to the Ceremonial Law of *Moſes*: Yet why might it not be Conſtrued to extend in Reaſon and Equity, to all External Rites and Obſervations of the like Nature? Eſpecially ſince 'twas manifeſt our Saviours deſign was to Eſtabliſh the moſt Spiritual Worſhip, and to Refine it from material Repreſentations. And if He hath free'd the Church from this Obligation of obſer-

observing those Rites as were Instituted in the Jewish Church, by the appointment of God Himself. The Argument seems the stronger for a Liberty, as to all other Rites which are not of a Divine but Humane Sanction.

And it was, for want of *standing fast in this Liberty wherewith Christ had made them Free*: That the Dominion, and numerous Rites and Superstitions of the Church of *Rome* spread so vastly and generally, over *Europe*, and invaded our own Country; that we were enthralled in a *Yoak of Bondage*, like the Jews; and were under a Foreign Jurisdiction.

'Tis true indeed, the Rites of the Church of *England* are very few, in Comparison of those of the Jews, and *Romish* Church; but these few being retained, seem to ly as a Foundation or Nest Egg for more.

And Archbishop *Laud* and his Creatures, endeavoured to add to this Foundation; And other considerable Persons in the Church of *England* have attempted a Coalition with the Church of *Rome*, upon mutual Condescensions, as is made evident in a Book called *Celeusma*,

Celeuſma, or, *Clamor ad Theologos Hierarchiæ Anglicanæ*, &c. and alſo in Mr. *Baxters* Book *againſt Foreign Juriſdiction.*

'And Dr. *Thorndike* hath expreſly 'ſaid, that if the Pope would Renounce the Authority of exempting 'the People from their Obedience due 'to Princes; and would keep himſelf within the bounds of the Patriarchſhip; and look to the Execution 'of his Cannons: Then the withdrawing from the Church of *Rome* 'would be Schiſm; if we ſhould refuſe to joyn with it. In the Book of *Weights and Meaſures*, *p.* 285.

And 'tis probable that the oppoſition that hath been made to the Introduction of Ceremonies, and other Innovations in the Reign of King *Charles* the *1ſt.* hath contributed to hinder the multiplication of them; and diſcourage the bold attempts of ſome, who had rather Unite with the Church of *Rome* than with the *Proteſtant* Diſſenters.

'Tis the Intereſt both of the Church and State in *England*, to keep as wide from the Church of *Rome* as poſſibly they can; and ſo to retain no Speci-

men

men of it's Polity, but what is absolutely necessary.

Now so long as Humane Injunctions in matters of Religion are favour'd and patroniz'd, there seems to be no good Security against a fruitful propagation of them when occasion shall serve. For the same Authority that first created or constituted External Rites, and enjoyned unnecessary Things in the Worship of God, binding, and firmly obliging to the Use of them, may also multiply them *in infinitum*, and it will be difficult to assign the *Ne plus ultra*.

But the best way to prevent this, seems to be the Advice of the Apostle, *Stand fast in the liberty*, &c.

But now our Author hath a very strange conceit, That *to take off Obedience in indifferent things, doth not establish but infringe the Liberty of the People.*

This is as if a Man should have two Servants, *Jack* and *Tom*. He commands *Jack* constantly to frequent his Parish Church; but as for *Tom*, he lays no such Obligation upon him, but he may go to Church, or Conventicle, as he pleases. Now which think you of these

two

two is moſt at his Liberty? why, according to our Author, it muſt be *Jack*; becauſe he being bound conſtantly to his Pariſh Church, is in no manner depriv'd of the better way of ſerving God. But as for *Tom*, his Obedience in theſe indifferent Things being taken off, his Liberty is infring'd, and that in a ſtrange manner too, *viz.* by the very granting it; and the Conſequence of this is, That tho' there hath been a Law made in behalf of Diſſenters, which hath commonly been called, *The Act for Liberty of Conſcience*, yet People have been generally miſtaken in calling it ſo. For ſince this Act takes off Obedience in indifferent Things, it doth not eſtabliſh but infringe the Liberty of the People: ſo that the poor Diſſenters have no Liberty yet, and it ſhould ſeem do only flatter themſelves with a fancy of it.

For it follows from what he ſays in this Letter, That *Chriſtian Liberty* conſiſts in being bound up to one way of Worſhip, and that the beſt, which muſt be ſuppoſed to be that of the Church of *England*.

But this Gentleman hath two Strings to his Bow, that if one of them ſhould un-

unluckily break, the other might ſerve his Turn; for *pag.* 112. He lays down another Notion of Chriſtian Liberty; and that is, *Men have a Liberty of Judgment about the Nature of the Indifferent Things enjoined, ſo as not to take them to be Matters neceſſary for Salvation, but only for Diſcipline and Order ſake.*

See here the great Priviledge of the Members of the Church; they have the true genuine *Chriſtian Liberty*, i. e. *to think that ſeveral things in their Worſhip, are not matters neceſſary to Salvation.* But I am ſure the Sons of the Church will not be very proud upon this *Chriſtian Liberty*, for the Diſſenters have often enjoyed it in Gaol: but what a Phantom doth he make of Chriſtian Liberty; He confines it to the Act of the Underſtanding, hangs it up in the Thoughts, that it is near Allied to the Metaphyſicians *Ens ratione*, and hath ſcarce more ſubſtance in it than a Spectrum.

RE-

REFLECTIONS ON *Letter* XIII.

ANother Artifice of the Diſſenters to keep up their Schiſm, is, he ſays, a pretence to *better means of Edification. This is a Device occaſioned by the Ignorance of the People, and cheriſhed in them by the Subtilty of their Teachers. They cannot Edifie they tell us, in the Church as in the Conventicle, and they profit more by the Sermons of the one than they can by the other.*

I Queſtion whether a bare *pretence to better Edification*, without other Reaſon, will continually Juſtifie a Man in leaving one Teacher to hear another: for ſince there are ſo many degrees in the profitableneſs of Sermons, and ſo various the Opinions of People concerning them. This Principle is, as he ſays, *A Principle of great Giddineſs and Inconſtancy.*

But

But on the other Hand, where a Man hath conceived a prejudice againſt his Teacher, a *Camel* might as ſoon paſs through the Eye of a Needle, as ſuch a Man's Doctrine enter into the Heart of one ſo prejudiced. And there are ſeveral Caſes in which it is not meerly the Fault of the People that they are not Edified, but of their Teachers, in part at leaſt. And as to the matter of Edification in general; It ſeems that no Man can be ſo proper a Judge of it as himſelf, whether he Edifies by this Preacher moſt or another; though our Author pretends to judge, That there is better Edification in the Church than in the Conventicles, and without doubt, the other Members of the Church think the ſame: ſo that here they come into the ſame predicament with the Diſſenters, in *pretending to better means of Edification.* So that methinks this matter might be well enough accomodated, if each Party will be content to enjoy their own Thoughts *about the beſt means of Edification*, and not boaſt and quarrel about it.

But now our Author will not allow the Diſſenters to have any *good means*

of Edification at all; For he gives out, That they take the fond Opinions, and affected Phraſes of a Party, for the beſt means of Edification.

As to fond Opinions, if he means by them, the *Articles and Doctrines of the Church of* England. The Diſſenting Teachers have Subſcribed them, and indeed Preach according to them. I hope he doth not begin to diſlike the Doctrines of his own Church, becauſe they are the Opinions and Sentiments of the Diſſenters.

As to *affected Phraſes*; 'Tis poſſible ſome may uſe them both in Church and Conventicle. There is a large Catalogue of them, in the *Contempt of the Clergy*, and a great part of them lies at the Churches Door.

He proceeds to tell us, That the *Diſſenters miſtake the falſe Heats of Fancy for the true warmth of the Heart.*

Thus he talks as if he had felt the Pulſe of all the Diſſenters Hearts, and found them to be as cold as a Stone. But thus to know how it is with Mens Hearts throughout the Kingdom, is certainly a great piece of Skill; and he muſt either be a Witch or a Fortune-Teller, as people ſpeak.

Now

Now he amplifies upon this, by telling us, That they are *deluded by a melting Tone, ſolemn Looks, and vehement Action.*

I wiſh he had told us what *Tones, Looks and Actions* are moſt Canonical.

Tho' I am as little a Friend to Affectation in *Tones, Looks* and *Actions* as any Man, yet I muſt obſerve, That thoſe who Write of Rhetorick and Oratory, do not only allow, but preſcribe Rules for the Behaviour of the Speaker, in each of theſe things. And it well enough becomes a Miniſter to conſider what Modulation of the Voice, what Aſpect, and what Geſtures are (within the compaſs of Decency) moſt proper to quicken the Attention, and enliven the Affections of his Auditory. There is no doubt that a loud Voice (if a Man be Maſter of it) will do more to keep the People awake and liſtening, than a low and Spiritleſs one; and if it be varied with proper Elevations, and ſuitable Depreſſions, *&c.* as occaſion requires; not only will the Rules of Oratory, but Experience alſo, ſpeak for its Uſefulneſs, and ſhew that it is ordinarily more profitable than an Even

and Uniform ſound throughout a whole Sermon.

There is alſo very much in the Aſpect or Looks, if a Man can command them, and doth not ſhamefacedly ſuffer them to be commanded by the Auditory.

And as to *Action*, I have ſeen ſome Writers of Oratory direct the Motion of Hands, Arms and Fingers, almoſt to a degree of Mimickry. Without doubt there is a great Advantage in the ordering theſe Circumſtances aright, ſo as to keep within the Bounds of Decency, and not to paſs within thoſe of an uncouth Affectation; for no Miniſter is obliged to ſtand in the Pulpit like a Statue, that you can ſcarce know whether he be Preaching or no, but by the faint Motion of his Lips.

To conclude, I know not whether our Divine be ſo competent a Judge in this matter of Edification, as that his Cenſures on the Diſſenters ſhould paſs without Controul. If he Preaches as he Writes, I think 'tis very little to Edification.

R E-

REFLECTIONS ON *Letter* XIV.

THe Laſt Artifice which he pretends the Diſſenters make uſe of to Propagate their Schiſm, is, *Their Setting up, and encouraging little private Schools of Philoſophy, to prepare and qualify Perſons for the holding of Conventicles.*

He takes it all along for granted, that the Diſſenters are guilty of Schiſm, and here he brands their Schools for being Nurſeries of it: But if his former talk about Schiſm and Faction have no Weight in it, there will be the leſs found in this Letter concerning their Schools.

The Two Univerſities are indeed Renowned Seminaries of Learning: But why ſhould they be made Monopolies of it? Is Learning ſo Tender a Plant that it will not thrive out of

the Soil, and Air of *Oxford*, and *Cambridge*.

He tells us, *p.* 126. *That ſomething is done in the Private Schools like the Univerſities, tho' for the moſt part to very little Purpoſe.* And he calls it, in the next Page, *A ſmattering in Learning.*

But doth he think that Philoſophy is Confin'd, and Circumſcrib'd in Colledges as in Enchanted Caſtles, and that ſhe never goes abroad to take the Air; but only favours ſuch who viſit her Magical Palaces? Are *Ariſtotle*, *Gaſſendus* and *Deſcartes* different Books out of the Univerſities from what they are there? Or, are they more difficult to be underſtood? Is there a Charm, or Spell come upon them, that when they are Lodg'd in Private Schools they do not yield out their Notions? Or is there a Cramp upon Mens Underſtandings, that they have no Uſe of them in Studying there?

He ſeems willing to admit the Tutors in theſe Private Schools to be Men of Learning; and if it be added to this, that the Pupils have alike Books, alike Lectures Read them, alike Induſtry,

duſtry, alike Exerciſes; what ſhould hinder them from having alike Learning with the Gentlemen of the Uuiverſities?

But here's the miſchief of it: He tells us, that *they Erect theſe private Seminaries, againſt the moſt Renowned Univerſities, meerly to qualifie them to keep up private Conventicles, againſt the beſt Eſtabliſh'd Church in the Chriſtian World.*

But if the ſame Philoſophy be taught in theſe *private Seminaries*, as in the *Renowned Univerſities*, and the ſame Divinity in the *private Conventicles*, as in the *Eſtabliſhed Church*; then theſe *private Seminaries and Conventicles* one would think, ſhould be rather eſteemed Partners with the *Univerſities and Church*, than Aliens and Enemies: And ſo perhaps it would be, if Bigotiſm did not too much Prevail.

He hath a mind to conſider in Particular theſe Three Things, *viz.* the *Maſters*, *Scholars*, and *Learning* of theſe private Academies.

As to the *Maſters* and *Scholars*: He tells us, that the Firſt *Teach*, and the Second are *Taught Schiſm.*

Schiſm is the Burden of the Song, throughout his Book, and I believe the Burden of the Reader of it too. And yet Mr. *Hales* of *Eaton*-Colledge, (a very Learned Man of his own Church) doth, as I Remember, call it an *Eccleſiaſtical Scarecrow*.

As to the *Learning of theſe Academies*, which is his Third Head; and might have been as well Compriſed under either of the other, as *Schiſm* was: He reckons up ſeveral parts of it, which plainly ſhew that he never belong'd to them, but is a ſtranger to their Methods. And therefore here, as well as in other parts of his Book, he delivers his ſplenetick Conjectures (if it be not ſomething worſe) for the greateſt Certainties; as to the Truth of which I appeal to his own Conſcience.

In the laſt Paragraph, excepting one, he mutters and grumbles, as if the *Church and State* were turning Topſy-Turvy: So that if he were not a *Divine of the Church of England*, one would ſoon Judge him to be a *Jacobite*.

Ever

Ever ſince, ſays he, *the Foundation of the Church has been ſhaken; things in the State have been out of Courſe; and 'tis in vain to hope for Settlement in the Latter, whileſt the Former remains looſe and unſettled.*

This Gentleman Writes after ſuch a rate of Diſcontent, as if he had been defeated in his expectation of ſome Church-Preferment: For commonly all things are out of Courſe with ſuch Men.

I would fain know, how the Foundation of the Church hath been ſhaken? The ſame *Articles for Doctrine, the ſame Canons for Diſcipline, and the ſame Liturgy for Devotion and Worſhip*, continue in the Church. There are alſo the ſame ſort of Officers in the Church as before: As, *Archbiſhops, Biſhops, Deans, Chancellors, Archdeacons, Officials, Surrogates, Regiſters*, &c. *They have alſo a King, the Head of their Church*, of the ſame Communion with them.

I cannot therefore imagine, why he ſhould complain that the Foundation of the Church is ſhaken, unleſs becauſe the Power of Executing the *Penal Laws* againſt the Diſſenters is taken a way.

But

But what a ſorry Foundation are *Penal Laws for the beſt Eſtabliſhed Church in the Chriſtian World*?

Our Saviour Built his Church on another ſort of Foundation; which was *Peters Confeſſion, that he was the Chriſt, the Son of the Living God. On this Rock*, ſays he, *I will Build my Church; and the Gates of Hell ſhall not prevail againſt it.* But if you go to Build a Church upon Worldly force, and Dominion, *The Gates of Hell* are taken in, to Support and Defend it.

Without doubt our Author would be well enough pleaſed, to have a Goal for an Out-Houſe to every Temple.

But he is not content to complain, that *the Foundation of the Church is ſhaken.* For he tells us, *things in the State are alſo out of Courſe.*

Why, doth not our Legiſlature continue in King, Lords and Commons? doth His Majeſty Arbitrarily Invade our Rights and Priviledges, as have been done in former Reigns? Is *Magna Charta* thrown aſide, or are the Laws trampled on? Such Murmurers as this Gentleman, who do not know the value of a good Government, deſerve to

ſuffer

ſuffer under a Rigorous and ſevere one. They deſerve to enter into *the Land of Egypt*, *and into the Houſe of Bondage*, and to have the Reign of *Rehoboam* come upon them, *that they might feel for ſome time, how much worſe it is, to be Arbitrarily and Tyrannically dealt with, than to be under the Government of good Laws, and the Protection of a Father of their Country.*

To Conclude, The Church of *England*, his Mother, owes her Son no acknowledgments for ſuch Jacobitiſh muttering and complaints; and there are many other things in his Book which I am confident She will not thank him for; and which do rather deſerve Her Cenſure than Her Countenance and Approbation.

FINIS.

The Reader is desired to Correct these following Erratas of the Press.

PAg. 3. line 6. for *obstrinxsit* read *obstrinxit*. P. 5. l. 12. for *Divines* r. *Divine*. P. 21. l. 7. for *there* r. *here*. P. 22. l. 12. for *this* r. *these*. P. 33. l. 22. for *time* r. *true*. P. 40. l. 6. for *beeter* r. *better*. P. 50. l. 14. for *Miler* r. *Miter*. P. 54. l. 3. join the Letter *t* before *And* to *es* that follows it. P. 64. l. 11. and p. 65. 21. for *word* r. *words*. P. 87. l. 22. for *ratione* r. *rationis*. P. 90. l. 1. for *he gives out* r. *he says*.

A REPRIMAND TO BIGOTISM.

By Mr. Jno. Moore Presbyter of the Conventicle at Bridgwater. Somer

A

Reprimand to Bigotism;

OR,

REFLECTIONS

ON THE

Several Letters of a BOOK,

Called, THE

Mistery of Phanaticism.

WHEREIN

The *Dissenters* are Vindicated from the Calumnies, and Whims of the *Author* of that BOOK.

For we are not ignorant of [His] *devices*, 2 Cor. 2. 11.

Charity envieth not; vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, 1 Cor. 13. 4, 5.

LONDON,
Printed for *A. Baldwin*, in *Warwick-Lane*, 1698.

THE PREFACE.

IT is not my design in the following Reflections to recriminate; and blacken the Church of England, *that I might be reveng'd on the Author of* the Mystery of Phanaticism, *for falling foul on the Dissenters. For tho' it be an easie matter to throw dirt upon any Party by publishing their Faults; by magnifying, and aggrandizing them; by laying such to their charge as they are not guilty of; and by imputing the Follies of a few, to the whole Body, which is exactly our Author's way of Writing: Yet this is so Disingenuous, so Unchristian, and so Rude, that I scorn to imitate him in it.*

He puts himself down in the Title-Page for a Divine of the Church of *England. 'Tis pity he should be so; for such* Bigotted Divines *are the dishonour and shame of the Church. And there is nothing can more vilify and disparage their Mother, than to have such ungracious Sons lurking in her Bosom, that do expose her to obloquy, contempt, and hatred; and make Men think that she hath prostituted her self to the* Triple Crown, *and the* Lillies, *to obtain so hot, and fiery a* Breed.

It would without doubt make for the Reputation of the Church, to frown upon those Members of it as are of so unquiet and turbulent a Spirit, as its intestine Enemies, and on the other hand, to encourage and favour the Peaceable, the Meek, and Charitable, *as its best Friends and Supports.*

And

And upon this account, I ſhould not at all wonder to ſee this Divine, this fierce Incendiary, and Make-bate *Chaſtiſed by the Pen, even of one of his* own Communion. *For beſides the direct tendency his virulent Letters have to diſgrace the Body he is of; He doth often wound the Church through the Diſſenters ſides; and many times his Cenſures do naturally recoil on a great number of its Members.*

As I have forborn all unhandſom Reflections on the Church of England *in general, ſo I preſume I ſhall be eaſily excuſed for reflecting now and then* ſomewhat ſeverely *on ſo unworthy a part of it, as our Letter-writer, and his Fraternity are.*

For thoſe who promote publick Jealouſies and Diſcord, who blow the Trumpet for Perſecution, and write as if they had been Secreta-

ries to *Draco*, or an Inquisition, *ought I think, to be treated with more roughness and contempt than any Men; they being Enemies to the Prosperity and Peace of their Country.*

The Wisest and most Impartial Men both in Church and State, have alway dislik'd and condemn'd this uncharitable Spirit of Bigotism. *Such were the Lord Chancellor* Bacon, *the Lord Chief Justice* Hales, *Bishop* Wilkins, *Archbishop* Tillotson, *Mr.* Hales *of* Eaton Colledge, *Mr.* Chillingworth, *Men of the first Rank for Learning and Understanding, besides many others mentioned in the Book called, The* Protestant Reconciler, *a Book which was written by a worthy* Dignitary of his own Church, *and will sway infinitely more with all unbyassed and candid Persons, than the* Mystery of Phanaticism.

ciſm. *I beg the Gentleman's pardon, that I have named this laſt Book in compariſon with his.*

When a Man takes Fire, and belches out a raging Flame upon ſuch as hold the ſubſtance of Chriſtianity, but differ from him in points of leſs conſequence and moment, he ſhews that he is under the prevailing influences of the Infernal Powers, and that he is ſet on fire not by the Spirit of God, but by Hell.

To conclude, I ſhall only obſerve farther, that in quoting of very many places of Scripture, both in his Preface and Book, he applies them ſo impertinently, as if St. Paul *and the other Sacred Authors, had written on purpoſe to perſwade People to be Church of* England *Men, and to blame ſuch as were not ſo. He ſets Texts of Scripture on the Rack, and puts ſuch a force upon them, as he would*

have laid on the Consciences of Men, to make them speak what he would have them, tho' contrary to their inclination and meaning.

REFLECTIONS ON *Letter* I.

THE Author of a Book, called, The *Myſtery of Phanaticiſm*, hath as a publick Incendiary, made it his deſign to heighten the Diſcord, and inflame the Animoſities between the Church of *England*, and the Diſſenters, in 14 Reviling *Letters*. His main Aim ſeems to be at Perſecution, as appears not only from his Scurrilous Language, but alſo from ſeveral expreſs intimations of it, particularly in Page 80. and 68.

Now to correct the Luxuriancy of his Pen, and to prevent the miſchiefs that may ariſe from it, in a Nation ſo extreamly inclined to inteſtine heats and variance: I ſhall make ſome Reflections on each Letter, and make it appear that there is much more Malice and Intereſt, than

than of Truth and Reaſon in every one of them.

In the Firſt Letter he Snarles at the Diſſenters *for making Proſelites.*

The firſt thing that *occurs to our View* (ſaith he) is *their great Zeal, and diligence in making Proſelites*, in which they *imitate, if not out do the Zeal of the Phariſees, who compaſs Sea and Land to make a Proſelite.*

He amplifies very much upon this Subject throughout his whole Letter; and makes it to be a damnable ſin both in the Phariſees, and Diſſenters *to make Proſelites.*

But what if after all this, the Phariſees be not at all blamed by our Saviour for making Proſelites? Then the Sermon which he Preaches in this Letter upon the Text of *compaſſing Sea and Land*, is very impertinent; and a goodly compariſon deſign'd to expoſe the Diſſenters, loſes all it's Grace, and ſhames the Author more than them.

The Truth is, *the Phariſees making Proſelites* was ſo far from being culpable, that it was in it ſelf commendable; for it was the converting Heathens to Judaiſm which had been the only true Religion for many Ages together. All Men

Men of Learning beſides our Author know that a Proſelite, is one who having been a Gentile becomes a Jew; and therefore *Grotius* thus defines him, προσήλυτος *eſt is qui ortu Gentilis per Circumciſionem ſe legi Moſis obſtrinxit.* So that our Saviour doth not find any fault with the Phariſees for their *making Proſelites*, but only condemns them for that *after they had made them, they made them twofold more the Children of Hell than themſelves.*

And now if this be the Character of the Diſſenting Teachers, his Similitude may go a little way upon one Leg though it be very lame in the other as to his purpoſe. If they are All Sons of Devils, and make all that come to hear them *twofold more the Children of Hell than themſelves*; they have then I muſt confeſs ſome of the Air, and Features of the Phariſees, and therefore to draw the Picture ſomething alike, he ſhould ſhew that whenſoever any withdraw from the Church, and become Members of a Conventicle (as he calls it) they are preſently tranſform'd, loſe all their Vertue and Religion, become poyſon'd with Vice, and are Inrolled in the Family of Satan.

tan. But if he ſhould attempt this charge, he would be in danger of reſembling the Devil himſelf, in being a Lyar, and an accuſer of the Brethren.

But to paſs off from this ill manag'd compariſon; I will ask him, how it doth appear that the Diſſenters are ſo extreamly induſtrious in *making Proſelites*, which he aſſerts ſo often, ſo vehemently, and with ſo much concern in ſo many Places of this Letter and Book. *They compaſs Sea and Land, and fiſh for Proſelites every where*, &c. One would think by his earneſt deſcription of it that they were daily roving from the Lands-End in *Cornwal*, to the Town of *Berwick upon Tweed*, Travelling Eaſt, Weſt, North and South; and Navigating round the Iſland to viſit the Sea-coaſts; and that by this time their incredible induſtry, and diligence ſhould have almoſt drain'd the Churches, emptied the Pews, and Seats, and that the Clergy ſhould have none to Preach to but their Families, and Clarks. The very leaſt a Stranger can imagine by reading his Letter, is that they go from Houſe to Houſe, to entice the Members of the Church over to them, that they

reſort

reſort to the Market-Places, and call People to follow them, that they enter into the Publick Temples and invite them thence, or that they compel them to come in.

But ſince nothing of this Nature is practiſed by them, all this noiſe about *making Proſelites* comes to little more than this, that the Diſſenting Miniſters Preach to their own Congregations, and that in a way which doth not at all pleaſe our Divines.

But let us conſider the Three chief things that he propoſes to be Remarked under this Head. The 1ſt. is, *The Perſons of whom theſe Proſelites conſiſt*: *They he tells us, are not any Perſons of Education, and Parts, but the weak and illiterate Vulgar.*

To which I ſhall only ſay this; that he hath diſcovered ſo much Ill-breeding, and weakneſs throughout his Book, that whoſoever takes him for a fair Judge of other Mens Education and Parts, will be extreamly deluded.

The ſecond thing he remarks upon is, *Whence theſe Proſelytes are gather'd*; He ſay's *they are gathered out of the Parochial Eſtabliſhed Churches, and drawn from*

from the true fold of the Catholick Church.

As if the *Catholick Church* were confin'd to a Party. Certainly the *fold of the Catholick Church* is wide enough, to take in thoſe who acknowledg one Lord, one Faith, one Baptiſm; Tho' they are ſo unhapy as not to underſtand the abſolute neceſſity of one Form of Church Government, one Liturgy, one Book of Canons. There may be various Churches in one Nation, all differing in ſome reſpects in Government, Diſcipline, and Worſhip, and yet all of them may belong to the *Catholick Church.* None but a Bigot will deny this.

He proceeds to exclaim ſeverely againſt *gathering Churches out of Churches,* which charge, tho' it hath been very often thrown in the Teeth of the Diſſenters; Yet it hath been done with leſs Juſtice than hath been commonly imagin'd; as will appear, if the firſt Original of the Diſſenting Congregations be lookt to, and conſidered.

The caſe is this; In 1660. The Miniſters that a little after taught in the Diſſenting Congregations were in Actual, and Legal poſſeſſion of Benefices, with Cure of Souls; And leaſt any ſhould

ſhould doubt this, they are declared to be lawful Incumbents, and Poſſeſſors of the ſame to all Intents, by an Act of Parliament made the 12 of *Charles* II. *Cap.* 17.

After this, by the Act of Uniformity they became depriv'd of their Benefices, for refuſing to declare their Aſſent and Conſent, to all and every thing contained in the *Common-Prayer-Book.*

However having been ordained to the Miniſtry, they Judg'd it their Duty to continue in the Exerciſe of it; And many of their people adhering to them as their proper Paſtors, they Preach'd to them in private Houſes: Others of their Hearers deſerted them, and repaired to the publick Temples, and to new Teachers. Now this was the Foundation of the *Presbiterian Congregations*; And upon the whole, I have known it made a Queſtion: whether the Diſſenters be the real Separatiſts, or rather the people of the Church? For People of the Church deſerted their former Paſtors, and way of Worſhip; whilſt the Diſſenters in ſuch Pariſhes adhered to both.

I know that our Author can have no other way to defend himſelf, but by ſaying,

ing that the Parliament having by the Act of Uniformity deprived the Diſſenting Miniſters, and made way for new to be introduced in their places, the former Miniſters and People became *ipſo facto* Schiſmaticks, by not complying with this new eſtabliſhment of the Law. For without an Act of Parliament making a new Eſtabliſhment, and ſetting aſide the former, there could have been no Schiſm. So that according to this notion, Schiſm depends upon an Act of Parliament.

But now this is quite contrary to what he aſſerts, *page* 79. For there he tells us, that the Parliament cannot take off the guilt of Schiſm; And if this be true, the Parliament cannot make Schiſm: For if they have a Power to make it, there's no queſtion but that they have a Power to unmake it, and take off its guilt. But there are ſome Zealots who will allow the Parliament an unlimited power to make Laws in the Favour of the Church; and againſt thoſe who Diſſent from it: But if they go to alter theſe good Laws, and take off their obligation, they cry out that they have no Authority to do that: Intereſt will ſpeak out.

To

To conclude; Suppoſe the Church of *England* had not that Parliamentary eſtabliſhment which it boaſt's of, as that in which it is Superior to other Congregations, but were on the ſame foot with other People, *viz.* that of a Toleration: I ask whether it would be Schiſm in ſuch a caſe not to be in Communion with her. I think none but a Monſter of a Bigot will ſay this. If then it be no Schiſm not to be in Communion with her: I ask whether a Supervening eſtabliſhment, of the Nature which it now enjoys, would make that to be Schiſm which was none before: If it would not, then People have a right to their ſeparate Meetings, without being liable to the impeachment of Schiſm. But if it will; then ſince Schiſm owes its Parentage to an Act of Parliament; an Act of Parliament can alſo deſtroy its nature, and make that to be no Schiſm which it had made to be Schiſm before.

This is a plain caſe, and there had need be a deal of Metaphyſicks to get free from the force of this Argument.

Thirdly, there is one thing more he hath a mind to inquire into; and that is: *What the Diſſenters are Proſelyted to?*

He anſwers, *to a Party, a Faction, a a Schiſm,*

This is all Cant, and Stuff. He hath pick'd up a parcel of frightful Words, ſuch as Sedition, Faction, Schiſm, Phariſees, and the like; and lards all his Letters with them; But this is in effect nothing but calling Names. For there are names Eccleſiaſtical, and names Secular. There are names belonging to the Laity; and other names which the Clergy call. The Laity call ſuch names as theſe, Dog, Toad, and Son of a Whore, &c. The Clergy's Names are Fanatick, Heretick, Schiſmatick, Phariſee, Factious fellow, &c. And theſe names are ſo Familiar to our Bigot that he can ſcarce write a Page without adorning it with one of them.

RE-

REFLECTIONS ON *Letter* II.

IN the first Letter the Divine pretends to give an account of the *Diligence and Industry of the Dissenters in making Proselytes.* He now passes on to the *Principal Artifices which they make use of to compass their Ends.*

And the first Artifice which he harangues upon in this Letter, is *their pretence to greater Light and Knwledg than other Men*; and whereas in the first Letter he falls foul upon them with the comparison of the *Pharisee*, in this he likens them to the *Gnosticks, who were so called from their boasting of greater light, and esteeming themselves the Wisest, and most Knowing of all Persons.*

It would have been wiser never to have said any thing of the *Gnosticks*, except he had better known who they were. For in *page* 12. he seems to apprehend them to be a Sect of Christi-